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History of the Wahhabis

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Introduction

I wanted to write a special concise history titled (History of the Wahhabis), reviewing the history of the emergence of the Wahhabis, who took control of the holy Hejaz region in the year 1222 AH, and showing how they ended and vanished. However, this contemptible group represents a doctrine of

misguidance, built upon the ruins of the Qarmatian doctrine and the remnants of their beliefs. Therefore, I found it necessary to provide preliminary information about the strange events of the Qarmatians, a summary of the state of the Abbasid Caliphate that ruled the Islamic lands at the time of the Qarmatians' appearance, and an overview of how this rebellious sect emerged and spread, and the nature of their doctrine and beliefs.

When the Qarmatian heresy emerged, the Abbasid state had entered a phase of decline and collapse. The affairs of the people and the subjects were in the hands of men who had seized power and occupied the position of "Amir al-Umara" (Prince of Princes). Each governor became independent from the state, committing injustices, inflicting hardship, oppression, and treachery upon the subjects, and restricting them, whether in Baghdad, the center of the Caliphate, or in the outlying provinces.

At that time, in the year 289 AH, a misguided man named Yahya bin Zakruiyah appeared. He stayed as a guest with a notable of Qatif named Ali bin Ya'la and, in a devilish manner, made him believe that he was sent by Imam Muhammad al-Mahdi, and that the time of his appearance was approaching. Yahya bin Zakruiyah, using this cunning trick, secretly invited the people of Qatif to believe in his doctrine. He managed to convince a segment of the senseless and undiscerning inhabitants of Qatif and Bahrain, deceiving them with his sophistries, until he brought into his fold a tribal leader there named Abu Sa'id al-Hasan bin Bahram al-Jannabi. After that, he disappeared without a trace.

Yahya bin Zakruiyah's absence was prolonged, but he returned a second time, showing people a forged letter that he claimed was in the Mahdi's handwriting, tasking him with inviting people to his doctrine and collecting six dirhams and four dawaiq from each of his followers to be handed over to Imam al-Mahdi. Thanks to this trick, he collected immense, countless sums of money, then disappeared again.

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Then he appeared for the third time, and this time also showed another forged letter containing the will and request from Imam al-Mahdi to collect one-fifth of the wealth of his followers and supporters, to hand it over to Imam al-Mahdi. Indeed, he succeeded in collecting innumerable kinds of money and precious items. During that time, one night, he stayed as a guest

at Abu Sa'id al-Jannabi's unfortunate house, who honored him with extreme generosity, even offering him his wife to sleep with, revealing his cuckoldry, atheism, and baseness.

When the news of Abu Sa'id's excessive respect for Yahya bin Zakruiyah, his care for him, and his display of permissiveness to the extent that he offered him his wife under his protection, spread, people began to gossip among themselves. The government then arrested Yahya bin Zakruiyah, humiliated and tortured him, and after some time, exiled him beyond the borders of Bahrain. But that infidel dog reached the lands of some of the Banu Kilab, and strove to spread his false doctrine among them. With the help of the Banu Kilab tribes, he managed to gather a large force, with which he seized Damascus and its surroundings, shedding the blood of Muslims, violating the honor of their women, and committing all kinds of corruption and injustices, reaching the peak of rebellion and disbelief.

His rabid followers spread throughout the Levant like swarms of locusts. Sometimes his forces would overcome the forces sent to fight him, and at other times, he and his forces would suffer defeat. The Qarmatians then split into a number of factions, and their numbers increased over time, wielding the sword and shedding blood in every land they trod. They even attacked a pilgrim caravan, killing them all, with no one escaping, until the number of innocent lives killed reached twenty thousand.

As for the wicked Abu Sa'id, he realized that he would fall into the hands of the state. Therefore, he gathered the Qarmatian dogs who rallied around him, attacked the town of Qatif with them, wrested it from the Abbasids, and killed all the monotheists and believers who did not embrace his atheistic and permissive doctrine, annihilating them completely. Following that, he plundered Bahrain and the surrounding lands, inflicting indescribable humiliations upon the people of faith. Then he dared to seize Basra and its surroundings, becoming a governor over the rabble who had entered his Rafidi atheistic doctrine, thus expanding the circle of permissiveness, decay, corruption, and heresy.

These painful events occurred during the era of the Abbasid Caliph Al-Muqtadir Billah, who, with his impossible imagination, sought to disperse and eradicate this sect of Abu Sa'id. So he sent an army against them led by Abbas bin Omar Al-Ghanawi.

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However, Abu Sa'id managed to defeat Al-Ghanawi, killing seven hundred of his soldiers, but he spared Abbas Al-Ghanawi and did not kill him. After that, Abu Sa'id summoned Abbas, saying to him: "Know, O Abbas, that we, the Qarmatians, are men who live in the deserts, and travel in the wilderness, content with little provisions and belongings. If you were to gather the soldiers of the Abbasid state and lead them against us, I swear by God that I would defeat them all in the first charge, for my men are strong and endure all that befalls them, and they believe that comfort, ease, and enjoying luxury are forbidden. As for the soldiers of Baghdad, they spend their days and nights in comfort and luxury, accustomed to delicious food. They live under the blessings of the Caliph, and therefore they have no strength for war. And if your soldiers think of abandoning the comfort and ease they are in, and wish to fight us, and venture to cross the desert towards us, they would die as fish die when they leave the water. The state of weakness and feebleness that afflicted your soldiers whom you led against us this time, and their humiliation at the moment they left Baghdad, and their destruction in the first battle, is sufficient proof of what I say. And if you send forces stronger and more numerous than them, and they meet my soldiers whom I have prepared for war, we will withdraw and flee from them, and lure them, until they are exhausted and utterly weary, we will trap them in a narrow place, cut off their retreat, and then annihilate them all. Therefore, it is better for you to abandon fighting me, and to refrain from sending soldiers to their doom. I have spared you and not killed you so that you may fully grasp these words of mine, and convey them to the Caliph without omitting a single letter." Then he released him, and let him return.

After Abbas bin Omar Al-Ghanawi returned to Baghdad, he informed Caliph Al-Muqtadir Billah of the details of what had happened, and conveyed to him Abu Sa'id's words. The Caliph was overcome with such fear and terror that he could not even utter the name of the Qarmatians.

But after several years, he was able to disperse the Qarmatians who appeared in Kufa, inciting the locals to revolt, corruption, and breach of security. The forces sent from Baghdad managed to neutralize them.

Abu Tahir, the son of Abu Sa'id, took the lead in acts of corruption. He raided pilgrim caravans, plundered them, and abducted women. He brutally and atrociously mistreated and humiliated men and women. When military campaigns were sent against him, he defeated them one after another, annihilating them. Therefore, Caliph Al-Muqtadir sent Yusuf bin Abi Al-Saj for the second time at the head of a military force of thirty thousand men.

When Yusuf bin Abi Al-Saj approached the Qarmatians, he sent a messenger to Abu Tahir, explaining the enormity of the military force he commanded, warning him, and inviting him to submit to the Caliph. But Abu Tahir replied, "Tell Yusuf bin Abi Al-Saj, I will capture him tomorrow, and I will tie him with a single rope to this dog." He said this while pointing to a dog tied to a tent peg, and he dismissed Ibn Abi Al-Saj's messenger.

Indeed, the next day, Abu Tahir managed to capture Yusuf bin Abi Al-Saj and his followers, binding and shackling them with iron.

After winning this battle, Abu Tahir crossed the Euphrates River with three hundred Qarmatians and seized the town of Anbar, near the capital of the Caliphate. He defeated two military campaigns sent to fight him, then executed Yusuf and his imprisoned companions, striking fear and terror into the hearts of the people. He imposed an annual tribute on the people of Anbar of one gold dinar per person. Following this, his evil reached the blessed land of Hejaz. He attacked Mecca, and his impure, ill-omened foot trod the ground of the Grand Mosque. With the sword of treachery, he killed thirty thousand innocent pilgrims, whose blood was inviolable, inside the Mosque. Most of them were in ihram attire, and a few were inside the Kaaba. He burned some buildings in Mecca, turning them into ruins, then he uprooted the Black Stone from its place to carry it to Hajar, his birthplace. Abu Tahir's intention in removing the Black Stone from the corner of the Kaaba and transporting it to Hajar was to divert the pilgrimage route to his town, and to cause stagnation in the blessed and abundant market of the Kaaba. For this purpose, he built a house of harm in Hajar, which he called "Dar al-Hijra" (House of Migration). He kept the Black Stone there for approximately twenty-two years.

On the day he committed the massacres around the Grand Mosque, he used his impure hands to remove the golden plates adorning the door of the Kaaba, stripped the Kaaba's covering, seized the gifts and precious items stored in the Kaaba's treasury, and distributed them among his soldiers.

When he tried to remove the golden spout from the Kaaba, he failed, as his infidel men whom he had sent up to remove it fell to the ground and perished. He carried the Black Stone towards Hajar,

claiming he had achieved his goal. He wrote to the Fatimid Caliph Ubayd Allah al-Mahdi, informing him of what he had done and that he wished to have the khutbah (sermon) read in his name. But the Fatimid Caliph replied, "How strange a man you are! You dared to commit all kinds of crimes in God's secure land, and you dared to take the Black Stone with you to Hajar, violating the sanctity of the Kaaba, which has always been honored and revered in both pre-Islamic and Islamic times. And despite all this, you wish to have the khutbah read in my name? May God curse you, and may He curse all your helpers."

After Abu Tahir received this reply from the Fatimid Caliph, he rebelled against his authority.

Historians have differed in defining the false beliefs of these renegades. One group said that the first misguided Qarmatian appeared claiming prophethood, asserting that his book, which sprang from his wicked mind, was among the divinely revealed scriptures, and he compelled people to believe in that. Another group of historians said that the cursed person who appeared before the Qarmatians claimed to be one of the Imams of the Ismaili sect, and that he was commissioned by Imam al-Mahdi. He deluded people into believing his claim.

If we consider either of these two accounts, it becomes clear that the corrupt doctrine that the Qarmatians sought to spread is based on principles of disbelief, misguidance, and atheism. We believe that the second account is stronger and more likely.

Qarmatian Beliefs

Although the wicked Qarmatian atheists claim to believe in the Imamate of Muhammad ibn Isma'il ibn Ja'far al-Sadiq, may God be pleased with them, and outwardly consider themselves part of the Ismaili sect, inwardly they permit what the noble Sharia has forbidden, do not consider the blood of Muslims sacred, and declare as infidels those monotheists who do not follow their false doctrine.

The summary of their false doctrine's beliefs is that the obligatory prayers mean obeying the infallible Imam, paying zakat on wealth means giving one-fifth of the wealth to the infallible Imam, fasting is concealing the secrets of their doctrine, and adultery, according to them, is revealing and publicizing the secrets of the doctrine. In addition, they claim to follow the angels and

oppose Satan. There is no doubt that they admit to disbelief, atheism, and irreligion.

The translator in the text is Abdullah al-Muhtadi.

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Among their corrupt beliefs is their saying that drinking wine is permissible. They also say that ghusl (ritual bathing) after janabah (major ritual impurity) is not necessary, and that the days of fasting should be reduced to two days a year, and that the pilgrimage (Hajj) should be to Jerusalem, and that the legal text of the Adhan (call to prayer) is: "I bear witness that Muhammad ibn al-Hanafiyyah is the Messenger of God."

Historians also differed on the reason for naming them Qarmatians. In some narrations, it was mentioned that Abu Sa'id al-Jannabi, who misled the Qarmatians and led them to the path of rejection and atheism, was named "Qarmat." This infidel was short in stature, a dwarf, and he walked with short, quick steps, so those who followed his footsteps, meaning those who followed what Abu Sa'id Qarmat claimed of atheism, rejection, and heresy, were called "Qaramita."

Another narration states that the repulsive infidel who led the Qarmatian doctrine traveled from village to village to spread his corrupt atheistic doctrine. He once fell ill in a village belonging to Kufa and stayed at the house of one of its inhabitants named "Karmita," meaning "red-eyed." When his health improved after some time, he became known by the name of the owner of that house, and was called Sheikh al-Karamita. After that, the word Karmitiya became Arabized and softened to Qarmata.

There is another narration about this naming, which says that a great Qarmatian infidel was famous for his expertise in writing the "Muqarmat" script, and he named his group "Qaramita," after that man's profession.

In summary, the spark of Qarmatian corruption, which ignited in the year 261 AH and spread oppression and injustice everywhere, was completely extinguished by the sword of Sharia in the year 373 AH or 384 AH. However, this spark, at the beginning of its ignition, suddenly shone, enveloped all sides, and its fire spread through the Islamic kingdoms, burning them all like dry tinder.

The internal disturbances in the Abbasid state did not allow the pillars of the state to take the necessary precautionary measures to suppress such dangerous events. Therefore, the Qarmatian factions made it their practice to raid kingdoms, plunder wealth, and violate honor, thus increasing their strength and persisting in their injustices. They attacked Kufa in 278 AH and 313 AH, Bahrain in 286 AH, and the Levant in 289 AH and 293 AH,

Translator: "Qarmata" in handwriting refers to fine writing and close letters and lines. A writer "qarmat" if he writes closely. See the entry "Qarmat" in Taj al-Arus, published by the Ministry of Information, Kuwait 1403 AH / 1983 CE, 22/20.

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and Damascus in 290 AH and 360 AH, Basra in 307 AH, Anbar in 315 AH, Rahba, Raqqa, and Hit in 316 AH, and Mecca in 317 AH. They carried out killings in those lands, disrupted security, and spread corruption. In addition, they attacked Iraqi pilgrim caravans in the years 294 AH, 312 AH, and 361 AH, killing them all. They reached the peak of corruption by completely cutting off the pilgrimage route in the years 356 AH, 363 AH, and 384 AH, inflicting suffering and various kinds of misery upon people, and preventing them from fulfilling the Hajj obligation. May God curse them.

Thus, we have provided a summary of information about the Qarmatian sect, which appeared approximately 927 years before the emergence of the Wahhabis, and continued to spread its evils, immorality, and depravity in Islamic lands for 123 years. There is no need for us to review the historical information about how the Qarmatian doctrine survived and spread during the 804 years between the date of the disappearance of this sect and the date of the appearance of Muhammad ibn Abd al-Wahhab. This is because the religion and doctrines of some groups of Arab tribes residing in the deserts of Najd, Yemen, and Hejaz are false beliefs dating back to the time of the Qarmatians. The following special paragraph invites one to be convinced that these Arabs who hold such ideas are remnants and ruins of the Qarmatians.

A Strange Special Story

Sharif Muhammad bin Awn, the father of the current Emir of Mecca, Sharif Hussein Pasha, was once on his way to Taif. At the foot of Mount Kara, he encountered a poor Indian man with a white beard. This unfortunate Indian

was covered in his own blood, crying out and complaining, saying, "The thieves did this to me." Sharif Muhammad bin Awn ordered the elders of the neighboring villages to be brought and asked them who had committed such a crime. One of them stepped forward and said, "My lord Sharif, this man had not yet embraced Islam, so I circumcised him and brought him into Islam. According to our belief, whoever does not remove the skin from his penis and pubic area up to his navel is not considered a Muslim. So I circumcised this man according to our customs and principles. Otherwise, I did him no injustice, no aggression occurred from me against him, and I did not steal his money or his belongings. Some groups of Arab tribes consider the famous circumcision according to the Sunnah of the Prophet a defect, according to their belief and doctrine. As for the circumcision that their followers consider religiously and legally acceptable, it is circumcision according to their shameful customs, which are not in conformity with Sharia, and contrary to humanity, and it is

Translator: In the text, "Hait."

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a dangerous and destructive method of circumcision. And whoever is not circumcised according to their method and custom is not considered a complete man by women, nor do girls accept him as a husband.

Circumcision according to the traditions of these groups consists of completely skinning the penis and pubic area, and they hold strange celebrations for it. Because this type of circumcision cannot be endured by anyone under fifteen years of age, the father of a boy who reaches the age of fifteen or twenty announces his desire to circumcise his son, and sets the day on which the circumcision will take place. This announcement is an invitation for people to attend this occasion. Therefore, the boy's relatives, acquaintances, neighbors, and people from neighboring villages come, each offering one or two heads, and sometimes three or four heads of sheep, cattle, or camels, each according to their financial ability and circumstances. Each invited guest brings his gift to the young man's village one or two days before the celebration. It is customary for the invited guests from neighboring villages to come to the celebration site collectively, accompanied by chants and drums. Therefore, the people of three or five villages would gather together, and when they approached the celebration village, they would begin reciting poems and verses praising the host,

repeating them collectively. Then several people would step forward and begin playing with rifles or daggers until the people of the host village came out as a group to receive their arriving guests. Then they would fire gunshots in front of them and recite poems until they reached the predetermined celebration site. It is a respected tradition that the host gives every ten invited guests a sheep, a pot, a basin, and some rice. When the invited guests arrive, these items are brought and handed to them, and then the guests are left to themselves. These guests do not go to the houses and homes where they reside, but rather they go to a valley outside the village, or to the foot of a mountain, where they slaughter the sheep given to them by the host, cook it in the pot, then arrange it boiled, and divide it among the ten people, then eat it. After that, they put the rice in the meat broth, cook it, and then eat it. After that, a group from each village lights a large fire at their designated location, and they divide into two groups around it and begin exchanging poems, responses, and dialogues while standing, beginning the Arda or Samer [traditional dances/gatherings], and the Samer lasts until morning, with each group praising or criticizing the other. At dawn, gunshots are fired, and they gather in a spacious place, waiting for the arrival of the boy who will be circumcised.

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The boy comes to that place at the appointed hour, with men from his relatives in front of him, and women behind him. He stands freely and proudly, draws his dagger, called the Janbiya, and approaches the one who will perform his circumcision. The circumciser begins to skin the boy's penis, using a very small knife, starting from the area where the hair below the navel ends, and continuing to his buttocks. He does this within two minutes.

These circumcision ceremonies are usually held on Eid days. If the boy cries even a little during circumcision, or groans or shows annoyance, it is considered a defect, and he loses his standing among the men of the tribe, and is viewed as a woman. However, if he reaches his home after the circumcision, he can cry and scream as much as he wishes, and this is not considered a defect. Upon completion of the circumcision, the boy takes several steps, displaying his courage and boasting of his strength, saying: "I am so-and-so, son of so-and-so, brave, daring, and a hero." He then trots a hundred steps, proving his manhood, courage, and heroism.

After that, those who participated in the celebration come forward in front of the boy, firing their rifles, while the women beat drums, singing songs and chants, and circle the boy around the village until they finally bring him to his home and put him to sleep. After that, the invited guests eat the dough food prepared by the host, then the gathering disperses, and everyone returns to their home. This dough food is flour mixed with water, then baked over fire, and pure ghee is poured over it.

It is also their custom that when the boy lies in his bed, his relatives scatter a handful of raisins around his head, which small children collect and rejoice over. Some of those who were circumcised in this manner died as a result of the operation, but those who remained alive could recover and get back on their feet after three or four months.

The Emergence of Wahhabism

The name Wahhabism is given to that rebellious and misguided sect that descended upon the sacred precinct of the Grand Mosque like a dark fog in the year 1222 AH, forcing Sharif Ghalib to reconcile and appease them. This malicious group follows the corrupt doctrine founded by Muhammad ibn Abd al-Wahhab.

Muhammad ibn Abd al-Wahhab was born and grew up in the village of Uyaynah, which is located in the direction of Basra, approximately fifteen stages away from Mecca. He diligently sought knowledge and acquired various sciences, and after some time, he was assigned to teach students in the aforementioned village. The village of Uyaynah consists of thirty houses, but it is surrounded by other scattered villages with a total of five or six hundred houses.

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Muhammad ibn Abd al-Wahhab was of the Hanbali school of thought. At the beginning of his teaching career, he sought to mislead and corrupt his students, but he was afraid to openly declare the corrupt and misguided ideas that were brewing in his mind and did not dare to announce them suddenly among the people.

Ibn Abd al-Wahhab's students were from the aforementioned villages, and they were Bedouins. Therefore, it is certain that they were unable to perceive and distinguish the signs of error in their sheikh's renegade statements. However, they noticed that he did not engage in reading the Holy Quran, nor

did he adhere to its recitation and interpretation, and that he did not rely on it. He spread his corrupt belief and empty nonsense by saying: "Why do you occupy yourselves with the book Dala'il al-Khayrat? What is its benefit?" When he revealed his beliefs in this manner, they knew that he denied prophethood, so they criticized and denounced his statements.

Finally, Muhammad ibn Abd al-Wahhab left teaching and migrated to the regions of Najd and Hejaz, where Musaylimah the Liar had sown the seeds of falsehood and corruption. He innovated a new religion that contradicted the noble Prophetic Sharia, and he laid down a number of false doctrinal issues with which he deceived the ignorant Arabs. He gathered the disobedient who were under the rule and administration of the Ashraf of Mecca, convinced them with his misguided ideas, and called for the necessity of seizing the two holy cities. He traveled from village to village, using tricks and intrigues, and brought the ignorant Bedouins into his false doctrine. This was in the year 1188 AH.

The Sharif of Mecca at that time was Sharif Mas'ud, who learned that Ibn Abd al-Wahhab was leading people to his corrupt ideas and pushing them towards misguidance, rejection, and atheism. The Sunni pilgrims who came to Mecca to perform the Hajj informed him of this. Also, scholars from the eastern regions informed him, and each of them explained the situation and circumstances to him, detailing Ibn Abd al-Wahhab's ideas, and informing him of his aspirations, intentions, and religion. Sharif Mas'ud then consulted the senior scholars of Mecca regarding the legal treatment that should be taken towards this misguided person. They issued various fatwas (religious edicts) stating that "Muhammad ibn Abd al-Wahhab must be deterred from what he calls for of rejection and atheism, and if he persists in his claim and remains firm on it, he must be killed." The Sharif sent a special letter to the Sublime Porte, presenting the matter from all angles and attaching the noble fatwas issued by the scholars of Mecca.

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The Sublime Porte investigated the matter, and thorough inquiries were conducted. After that, strict orders were sent in this regard to the Governor of Jeddah, Othman Pasha, emphasizing the necessity of acting in agreement with Sharif Mas'ud, and exerting efforts to discipline Ibn Abd al-Wahhab in any way, and to punish him. What happened was that these investigations, communications, and correspondences took a long time, during which Ibn

Abd al-Wahhab was looking for men to entrust with the caliphate, and he spread his doctrine in Diriyah and its surroundings. Very large factions and groups were formed in the regions of Najd, and he exerted limitless effort to spread his false doctrine in the Hejaz region, and planned for disobedience, rebellion, and insurgency.

Muhammad ibn Abd al-Wahhab, of evil disposition, worked in Diriyah and its surroundings to form a group that would uphold the issue of the Imamate, and he managed to achieve this goal. However, the spread of his harmful and false ideas was contingent on the presence of tribal solidarity and lineage. Because this vile, hellish man had no known origin or tribal solidarity, he turned to the Sheikh of Diriyah, Abdul Aziz, who had standing among the Arabs and whose lineage was known to them. Abdul Aziz was aspiring to independence and desired to seize the two holy cities. So Abdul Aziz, the rebellious instigator of sedition, agreed with Ibn Abd al-Wahhab's opinion and approved his ideas.

When Abdul Aziz embraced Ibn Abd al-Wahhab's invented religion, he became arrogant, conceited, and proud. He declared his intention to first attack Baghdad, then Mecca, and seize them. He explained these ideas, supported by Muhammad ibn Abd al-Wahhab's doctrine, to the sheikhs of the Arabs and Bedouins, and announced them to them. He began traveling through villages and regions, collecting money under the name of tithes and legal zakat, and killed every Sunni scholar who disagreed with him. By force, usurpation, and injustice, he managed to collect immense wealth, sufficient to spend on the rabble and the vast crowds that gathered around him. Through his continuous incitement, he brought many tribal men who lacked awareness into Muhammad ibn Abd al-Wahhab's corrupt doctrine. After that, he relied on these dogs [groups] who gathered around him, and claimed the caliphate. He expanded the circle in which Muhammad ibn Abd al-Wahhab's false religion, derived from his interpretations, spread, and he gained a force that could withstand several regular military factions.

Abdul Aziz spread the Wahhabi rabble in the mountains of Diriyah and the deserts of Najd. To ensure their readiness to sacrifice their lives for the execution of his orders, he summoned the tribal sheikhs, at a time when these dogs [crowds] were gathered, instigated by Ibn Abd al-Wahhab, and formed a special secret council from among them. He appeased each of these sheikhs with various gifts and presents, won them over to his side, and controlled their sentiments and thoughts. Then he began addressing them, presenting his absurd ideas, saying: "I have now acquired military power that

enables me to achieve what I intend. My goal in gathering, equipping, and preparing this force is to conquer with an overwhelming military force from our capital, which is Najdi Diriyah, and to subjugate the people of the villages and lands that I command, bringing them into my obedience and teaching them the matters of their religion. And to seize Baghdad and its surrounding lands, thanks to my qualities of justice and adherence to fairness. However, the fulfillment of this hope of mine is linked to an important reason, which is the necessity of eliminating the Sunni scholars who claim to follow the pure Muhammadan Sharia and the noble Ahmadi Sunnah. In other words, killing all the polytheists who follow the Sunni scholars, and making their necks a feast for the sword. This is because the followers of our doctrine cannot find comfort in lands where there are Sunni scholars. So, first, we must get rid of the polytheists who have appeared and called themselves scholars and execute them, then we will proceed to seize Baghdad, the abode of peace."

The rebellious tribal leaders, who attended that devilish council, welcomed Abdul Aziz's words and ideas, saying, "We have left our homes and lands and set out in the mountains of Diriyah and the regions of Najd to carry out your orders. We will accept whatever you command us, no matter what it is, and we will execute it without the slightest hesitation or reluctance." Following that, they kissed Abdul Aziz's filthy hand one after another, according to the custom of the Arabs.

After he completed the treaty with the Arabs in this manner, he issued his orders to them, saying: "And now, according to our doctrine, you must instill these ideas and concepts, which are an example of red justice and bloody fairness, in the minds and thoughts of the Arabs, and send them to fight the polytheists and Arabs who have nothing of Islam but the name, and incite them to do so."

At that time, Muhammad ibn Abd al-Wahhab had gone out traveling the lands to spread his religion, and he left one of his infidel scholars, named Muhammad ibn Ahmad al-Hifzi, with Abdul Aziz. According to the proverb, "Every secret that exceeds two is revealed," Abdul Aziz's treacherous and oppressive ideas spread far and wide, and the matter was taken over by those who were not qualified and interfered by those who had no knowledge. These misguided insects [crowds of infidel rabble] found a ripe opportunity to harm and gloat over the monotheist scholars, instigated by Muhammad ibn Ahmad al-Hifzi. Therefore, fear entered the hearts of the Sunni scholars in the vicinity of Diriyah, and to save their lives, and at the same time render a service to the people of faith by awakening the Ottoman state from its deep

slumber, correspondences and letters took place between them, and they left their homes and dwellings, and fled to Baghdad, and informed its governor, Sulaiman Pasha, of the events there, saying:

"An infidel man named Muhammad ibn Ahmad al-Hifzi says that he is commissioned by the reviver of religion, and the Imam of the people of certainty, Muhammad ibn Abd al-Wahhab. He leads people astray, and drives them to atheism. This infidel outwardly adorns himself with eloquent speech, false glitter, and ambition, but inwardly he carries devilish tricks. He claims the existence of a place for God, the Lord of the Worlds, Exalted be He, and affirms it for Him, and denies the great intercession of the Seal of the Prophets, peace be upon him. He convinces countless ignorant people with such statements."

"This man is an enemy to the lives of the monotheists. He is misguided, and also misguiding, turning people away from the straight path. He titled the Sheikh of Diriyah, Abdul Aziz, who was keen on his leadership, with the title 'Amir al-Mu'minin' (Commander of the Faithful). Moreover, he promised paradise and the highest heaven to the fools whom he deceived and brought into his false doctrine, and he promised hellfire to the Muslims who remained steadfast in Islam. Muslims suffered the fire of his harm, and he burned them with his injustice and transgressions. Among his beliefs, he claimed that the believing men and women who had died from five hundred years ago until his time had died upon polytheism. He provides evidence to convince those who do not believe this, and he declares as infidels the scholars who affirm the validity of the religious rulings of the four schools of thought. He strives to incite and encourage Abdul Aziz to invade Baghdad and the two holy cities, and seize them. Abdul Aziz has prepared his military forces to seize Baghdad, driven by his desire for independence, and he has given strict orders to the Wahhabis to kill every scholar they encounter."

"We left our homes as soon as we heard this news, and we came to your high presence seeking refuge under the protection of the noble Ottoman Sultanate. You must know that if there is negligence and leniency in this regard, not a single Muslim will remain in the land of Hejaz, and the sword will strike the necks of all Muslims there, and the holy lands of Hejaz will fall into the hands of the Wahhabis."

Sulaiman Pasha was deeply affected by this sad news and painful events. He convened the general council and made a decision in this regard, to study Abdul Aziz's ideas and aspirations, and based on that, to take the necessary measures and preparations. For this purpose, a threatening and warning

letter was sent to Abdul Aziz. Abdul Aziz replied with a devilishly crafted letter, in which he said: "I believe that some informers and malicious people have conveyed slander and fabrications against your humble servant, which has caused our master [Effendina]'s anger and severity. Your humble servant believes in God and His Messenger, and acts according to divine knowledge, and follows the commands of our Prophet, peace be upon him, with all obedience and submission. Therefore, the wicked people of the lands and regions under the responsibility of your humble servant's sheikhdome cannot transgress the limits of the glorious Sharia rulings, and from this, they seek to cause discord between us through sedition, division, and slander. Their intention is to commit ugly acts and shameless behaviors in Diriyah and its surrounding lands. Lands in which the rulings of Sharia are applied meticulously cannot conceive of such acts occurring within their borders. As for the malicious individuals who seek to cause sedition between us, I ask for your justice, which is acknowledged by all, to execute them as a lesson to the world, so that no malicious instigator can thereafter cause corruption between us."

Sulaiman Pasha deduced from Abdul Aziz's devilishly worded letter that the fire of sedition harbored secretly in the hearts of the Wahhabis was capable of intensifying and raging. Therefore, he ordered a military detachment to be prepared and equipped to march to Diriyah. But before this detachment was sent, a truthful and reliable man came from the regions of Diriyah and mentioned that an Arab had returned with his brother from Mecca, and on the way, they were intercepted by a group of bandits from the wicked people of Diriyah, and from the gangs of Saud bin Abdul Aziz, who killed his brother and robbed them of their money and belongings. The Arab was enraged and furious, and he set off to Diriyah intending to kill the leader of the wicked, Saud bin Abdul Aziz. But he could not meet Saud, so he encountered his father Abdul Aziz and killed him, taking revenge for his brother. When Sulaiman Pasha heard this, he abandoned the idea of sending the military force that had been prepared to go to Diriyah.

Even though Sulaiman Pasha abandoned leading the troops towards Diriyah due to the death of Abdul Aziz, Saud was more stubborn and corrupt than his father Abdul Aziz, whose abode became hell. No sooner had he assumed the position of sheikhdome than he, instigated and encouraged by the infidel Muhammad ibn Ahmad al-Hifzi, set out to demolish the foundations of Islamic law, and intended to make Medina a "House of Assembly" for the infidel Rafidis. In a short period, he managed to gather countless numbers of rabble and common people from the people of hell, equipped them, and set

out with them intending to seize the two holy cities. At the same time, he sent a request to Sharif Surur, may God have mercy on him, in which he tried to convince him that his intention was to allow him and his group to perform the Hajj pilgrimage.

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But Sharif Surur was a courageous man, and he replied to Saud: "If you want me to tear your body limb by limb with my sword, and feed your carcass to the predators, then come forward with those who are with you." He gathered some soldiers, equipped them, and marched with them towards Diriyah. The Sharif was naturally brave, and among the Arabs, he was considered equal to two thousand valiant men.

When Saud bin Abdul Aziz learned that Sharif Surur had moved from Mecca at the head of a sufficient military force, he was confused about what to do and how to manage the situation. So he and his soldiers resorted to the rugged mountains. But Sharif Surur did not leave them; instead, he pursued them, defeated them in their first encounter, scattered their ranks, killed many of them, and returned to Mecca. After a short time, the Sharif fell ill and died.

Saud bin Abdul Aziz exploited the death of Sharif Surur to expand his corruption and display his wickedness, so he began to cut off the pilgrimage route. In the year 1224 AH, he set out with fifteen thousand Wahhabis from the Bedouin Arabs, who had no conscience or understanding, and decided to seize the fortress of (Al-Jufair) located on the Euphrates River. He managed to defeat a military force of twenty thousand men that Sulaiman Pasha had sent against him, and he scattered their ranks. Intoxicated by victory, he seized the village of (Al-Siraj), adjacent to the fortress of (Al-Jufair).

After Sulaiman Pasha suffered this ignominious defeat, he mobilized a military force of ten thousand men, prepared by a notable from Raqqa named Haji Muhammad Agha, who held the rank of "Sar Saqsunji," and the governor of Raqqa, Abdullah Pasha, took command of it. This force attacked the unfortunate Wahhabis and managed to defeat them in their first assault. They scattered the Wahhabi crowds and killed most of them. In addition, they captured two hundred camels from them.

The wretched Saud, of corrupt nature, after his defeat in the battle of (Al-Siraj), gathered his defeated remnants in one place, reorganized them, and

raided and plundered the Egyptian Hajj caravan, killing thousands of innocent pilgrims and capturing many of them. Sharif Ghalib, who assumed the emirate after the death of Sharif Surur, may God have mercy on him, sent his brother Sharif Abdul Aziz to Diriyah, tasking him with disciplining the Wahhabis who had plundered the Egyptian pilgrim caravan, and ordering him to punish them severely. Sharif Abdul Aziz encountered the Wahhabi crowds he met, engaged them, and dispersed them, but he returned without reaching Diriyah.

4 Translator: Is it Al-Uqair???? Or Al-Jahra? See Jawdat Tarikhi 4/1735-1736.

5 Translator: The title "Sir" from Saxony.

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Sharif Ghalib's opinion was to extinguish the burning fire of the Wahhabis in Diriyah fortress and eliminate them. Therefore, he was angry with his brother Sharif Abdul Aziz and severely blamed him for returning without attacking Diriyah fortress. For this reason, he decided to march to Diriyah himself. His brother Sharif Fuhaid, one of the wise Ashraf, said to him: "The Wahhabis are fortified in a very strong natural position far from us. If we are not fortunate enough to defeat them, and we are defeated in the war, and consequently, we are forced to request troops from Mecca, it will be difficult to secure reinforcements and lead them from there. If your high opinion requires disciplining, punishing, and severely punishing the Wahhabis, then this depends on securing a sufficient overwhelming military force with crushing power, and this is a great matter, entrusted to the capital of the Islamic Caliphate [in Istanbul]. All we can do is provide protection for Mecca. If these Wahhabis come and attack it, we will fight them, otherwise, our march to invade an enemy equipped with great power and immense capabilities like them, and our defeat there, will lead to the blessed land of Hejaz falling from our hands." But Sharif Ghalib paid no attention to Sharif Fuhaid's words and did not listen to him, so he gathered a sufficient military force and set out from Mecca intending to strike Diriyah.

Because Sharif Ghalib was angry with his brother Sharif Fuhaid, he paid no attention to his advice. This was because Sharif Ghalib had entrusted Sharif Fuhaid with the command of the force he had prepared to punish, discipline, and expel the Wahhabis for their raid on the Egyptian pilgrims and their plunder. But Sharif Fuhaid was a far-sighted man, so he did not accept this assignment, which angered Sharif Ghalib. It happened later that Sharif

Fuhaid accepted the command of the military force himself, but Sharif Ghalib's interpretation of the wise advice he gave him as stemming from his cowardice and fear made him refuse this mission. However, as we shall see shortly, Sharif Ghalib made a big mistake by not taking Sharif Fuhaid's advice.

Sharif Ghalib advanced with his forces and reached Wadi al-Sha'ara to seize its fortress. When he saw that the Wahhabis inside the fortress were exchanging fire and projectiles with him, he said: "I will not move a single step from here unless I seize this small fortress, no matter what it costs me, and I will demolish it and turn it into ruins." He established his headquarters and pitched his tents in Wadi al-Sha'ara, and began to tighten the siege on the Wahhabis fortified in the fortress. This fortress, although very small and built of mud and earth, was a strong and secure stronghold due to its location, and it was fortified by about seventy of its Wahhabi defenders. Sharif Ghalib besieged the fortress from all sides, bombarding it with artillery, rifles, bombs, and projectiles. The siege and tightening lasted for twenty days, but when he saw that none of the besieged inside the fortress had weakened or faltered, and that retreat and withdrawal were not the characteristics of princes and nobles and were unworthy of him, he brought iron ladders from Mecca to help him attack and seize the fortress. Many of his soldiers perished in this endeavor, and when he requested reinforcements from some lands, no help or reinforcements reached him, so he fell into despair and regret that he had wasted several months for nothing, and his efforts were in vain, and many of his men perished.

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When Sharif Ghalib arrived in Mecca, he gathered some soldiers and equipped them, and led them to fight Qarmala al-Yamani al-Qahtani, who had raised the banner of rebellion and corruption in the deserts. He managed to scatter his forces and disperse his crowds, killing a large number of them. On his way back, he raided some Bedouin tribes he had been angry with for their failure to provide him with assistance during his siege of Shu'ara fortress. He demolished their dwellings and ruined their homes, turning them into havens for owls and crows. By doing so, he instilled fear and terror in the hearts of the Arabs, and no one dared to defy him anymore. This was in the year 1208 AH.

Sharif Fuhaid was pleased with his brother Sharif Ghalib's regaining influence and increasing prestige, but he felt deep sadness when he received news of Sharif Ghalib's soldiers committing crimes against honor and dignity, and how this caused the Arabs to hate and alienate Sharif Ghalib. In order to ensure Sharif Ghalib's return to Mecca, he sent him a special letter, saying: "My brother, the time has passed when you can roam the desert, and your accompanying soldiers are intoxicated by the successive victories they have achieved, and it is certain that they have committed acts that will arouse hatred and resentment against you in the hearts of the Arabs. The consequences of these actions are dire, and their result is regret, and they bring shame. Since your courage, might, and prestige have instilled fear and awe in the hearts of the tribal men, you must now return to the seat of the emirate in Mecca, and rest." Despite this, Sharif Ghalib considered such words from Sharif Fuhaid also a sign of his cowardice and weakness, and preferred to rest in Taif over residing in Mecca. Sharif Ghalib's refusal to accept the good advice from his brother Sharif Fuhaid is considered the second grave mistake he made, and perhaps it is the main reason for his defeat against the Wahhabis.

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As for Sharif Ghalib's soldiers, who were intoxicated by the wine of victory and triumph, since they pitched their tents in the square of Taif, they spread out without delay or hesitation, roaming in the neighboring villages, filled with arrogance, pride, and haughtiness, and displayed their ill manners and shamelessness, as Sharif Fuhaid mentioned earlier. To the extent that one of these soldiers encountered an Arab girl in the wilderness, raped her, and deflowered her. And because she was one of the daughters of noble Arabs who protect their honor, and according to the customs of honor, chastity, and dignity, her father placed her blood-stained shirt on his shoulder, and explained the situation to everyone he passed by, and the minds of his tribal leaders and men flew into a rage, and he began to shout: "Shame... shame, O neighbor, shame, O shame, shame, O... owner of honor and dignity, shame... shame by the sanctity of the veil, shame... 6... Muruwahkar, shame, O men of the tribes, owners of honor and dignity." So he stirred up all the neighboring tribal men against Sharif Ghalib, and he went around the tribes, one after another, inciting them by saying: "The loss of life and death as a sacrifice is more preferable and easier than seeing this scandal and shame." And he began to incite the tribal leaders and men to take revenge for his

daughter. So men gathered from them more than the number of desert sands, equipped for war, and headed to the town of Taif.

The immediate gathering, equipping, and mobilization of such a large number of soldiers could not have happened without the knowledge of the people of Mecca and Taif. And because these Bedouins were fed up with Sharif Ghalib's oppression, and his tyranny had reached its peak, and because they completed this matter secretly and quickly, none of Sharif Ghalib's followers knew about it until the hour they approached Taif.

In fact, reports reached Sharif Ghalib, but unfortunately, he considered them rumors and lies, did not stop at them, and paid no attention to them. Thus, he fell into deep negligence and made the third mistake.

Shortly after the news of this incident spread, the Bedouins appeared around the outskirts of Taif fortress, and suddenly launched their attack on it. Sharif Ghalib fled and saved himself. Then they attacked the soldiers, who were arrogant with victory and conquest, group by group like rabid wolves, executing forty-five men from the Ashraf and two hundred soldiers, and plundering military supplies and equipment. Thus, they took their revenge and avenged their honor.

After this ignominious defeat of Sharif Ghalib, he left his luxurious emirate headquarters in Taif, abandoning it to the Bedouins, and returned to Mecca. His prestige among the Arabs fell, and his influence among them declined. He became in a lowly position like any other person, and secluded himself in his home. However, when he learned that the wretched Saud had set out from Diriyah with large crowds of infidel and cursed soldiers to invade Mecca, and that his army had reached the village of "Turaba," near Taif, he gathered a sufficient number of his soldiers, and went out with them to the aforementioned village, and expelled Saud from it.

6 Translator: Muruwahkar, a compound Arabic-Persian word used in Turkish meaning a person of chivalry.

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Saud bin Abdul Aziz did not withstand Sharif Ghalib's attack, so he fled before him, and his soldiers took refuge in the mountains, but Sharif Ghalib did not pursue them. Finally, Saud bin Abdul Aziz gathered his soldiers who had sought refuge in the mountains, and began to constantly pressure the Arab tribes of Hejaz, and started inciting them by reviving their Bedouin

tribalism. Thanks to this action, he brought them into his obedience, and they submitted to him. He penetrated the hearts of these ignorant people and controlled them like Satan, and led all the Bedouins, who had no sense or standing, astray, and misguided them. The number of believers in his false religion increased, and their gathering grew, until he forced Sharif Ghalib to conclude a peace treaty with him.

According to this agreement, Saud and his Wahhabi followers could perform the Hajj to the House of God and circumambulate it whenever they wished. They could also reside in the areas of Taif and its surroundings. The followers of both parties could exchange buying and selling with each other. One of the conditions of this peace treaty was to declare amnesty for the Bedouins who defeated Sharif Ghalib in the battle of Taif. Some of the Hejazi regions remained under the rule of Sharif Ghalib, and the others remained under the rule of Saud bin Abdul Aziz. This was in the year 1212 AH.

The peace treaty that Sharif Ghalib was forced into was the fourth mistake he made.

If Sharif Ghalib, when he defeated Saud bin Abdul Aziz near the village of Turaba, had not left him, but pursued him until he expelled him from the lands of Hejaz, and removed him from its borders, Saud would not have been able to corrupt the minds of the Bedouins of Hejaz, nor would he have been able to defeat Sharif Ghalib and force him to conclude a peace agreement by force.

Because this agreement occurred in the middle of that year, Saud came in the two Hajj seasons of 1213 AH and 1214 AH himself, accompanied by large crowds of soldiers, and appeared with them in Mecca and Arafat, spreading the seeds of corruption and unrest in the hearts and minds of the Arab tribes.

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During these two years, the number of people who pledged allegiance to Abdul Aziz to follow Muhammad ibn Abd al-Wahhab's false doctrine increased to a bewildering and astonishing degree, and they all turned against Islam.

Sharif Ghalib realized from the visible movements of those pledging allegiance to the ill-fated Saud, and from the increasing number of Wahhabi rabble day by day, that the Wahhabi sedition had gained importance, and that the reins of administration in the Hejaz region would pass into the ill-omened hands of Saud bin Abdul Aziz. He wanted to threaten Saud bin Abdul

Aziz by sending letters and correspondences demanding the return of the Bedouin Arabs who had joined the Wahhabi side, and their return to their villages according to the terms of the treaty. However, Saud replied decisively, saying: "It is not permissible by Sharia to return those who embrace the true religion." Therefore, he was forced to use military force to implement the provisions and conditions of the peace treaty. But Saud bin Abdul Aziz had gathered the leaders of the Bedouin tribes and addressed them with slogans such as: "Whoever desires obedience, let him enter under the shade of Saud's swords." He promised them that whoever obeyed his orders would be freed from the calamities and misfortunes of this world, and would be saved from the torment of the afterlife. After trying to convince and reassure the Bedouins with this, he began to prepare these gangs for shedding the blood of Muslims according to the false fatwas of infidel scholars. Sharif Ghalib heard all this, and he had no military force left that could stand as a barrier against this flood of calamity, so he decided to renew the treaty so that Mecca would not fall into the hands of these wicked corruptors.

He sent to Diriyah both Uthman bin Abdul Rahman Al-Mudhayaqi and Muhsin Al-Khadimi, along with a letter he had written in a gentle tone addressed to Saud bin Abdul Aziz, asking him to add a new clause to the previous treaty stipulating no aggression or injustice to any individual from either side.

Sharif Ghalib felt regret for having spent a long time not heeding his brother Sharif Fuhaid's advice, and said: "I made a mistake when I agreed to peace with Saud." But the matter was out of his hands.

As for Sharif Fuhaid, he had no doubt left that the blessed region of Hejaz had been lost from their hands, and for this reason, he considered residing there inappropriate. So he left Mecca secretly one night, without informing Sharif Ghalib, and headed to Medina, and from there he went to the Levant and then to Acre, where he spent the rest of his life until his appointed time of death.

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The Enemy's Seizure of Taif Fortress

Because the wretched Uthman Al-Mudhayaqi was loyal to the Wahhabi religion, he turned against Sharif Ghalib in his absence. Upon their arrival in Diriyah, he also convinced his treacherous companion Muhsin Al-Khadimi to

work towards spreading and promoting Saud bin Abdul Aziz's ideas. He set out with the rebellious Wahhabi group that Saud had tasked him with leading, and reached the location of "Al-Ubayla" near Taif. There, he sent special messages to Sharif Ghalib, informing him that the treaty had been broken, either by him or by Saud bin Abdul Aziz, and that he intended to seize Mecca. Therefore, he sent strict orders to all parties and to all the Bedouins of Hejaz, demanding their surrender and submission to Saud. These harmful orders had a swift and negative impact throughout the land. Sharif Ghalib and the people of the two holy cities were struck with fear and panic, and injustice and transgression began to occur.

7 A Turkish verse of poetry

In fact, Sharif Ghalib sent messages to Uthman Al-Mudhayaqi containing gentle advice, calling on him to abandon corruption and wickedness, and advising him to return from this path. However, Uthman Al-Mudhayaqi shamelessly tore up Sharif Ghalib's letters and threw them away. He persisted in his corruption and error.

Several military detachments sent from the emirate's headquarters were defeated, forcing Sharif Ghalib to retreat to Taif fortress and fortify himself there. When Uthman Al-Mudhayaqi realized that Sharif Ghalib, from now on, no longer had the ability to resist the Wahhabis, he established his command headquarters in the village of "Al-Mulays" near Taif, in late Shawwal 1217 AH, and decided to begin besieging Taif fortress. After communications, the cursed Emir of Bisha, Salim bin Shakban, who deserves to be called the most infidel of infidels, responded to the wicked Uthman Al-Mudhayaqi, joined him, and they both challenged Sharif Ghalib and confronted him. Salim bin Shakban had a thousand men under his command, and with him were about twenty sheikhs from the emirs of Bisha, and under the command of each of them were five hundred treacherous Wahhabis.

Sharif Ghalib, in agreement with and with the help of the people of Taif, launched a daring and bloody attack on the command headquarters in "Al-Mulays." He engaged them in battle, killed five hundred men from Salim bin Shakban's followers, defeated the rebellious enemy groups, and expelled them. But Salim bin Shakban returned after gathering a large number of soldiers, attacked the aforementioned village, and usurped the property of its people and plundered their belongings. Fear and terror entered Sharif Ghalib's heart from Ibn Shakban's attack this time, so he secretly left Taif and fled under the cover of darkness.

7 Translator: Its meaning is: "Some impure ones are named Tahir, and then their putrefaction and carcass appear."

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This situation left the people of Taif in a state of fear, panic, and confusion. After long consultations among themselves, some of them decided to secretly flee with their children and wealth, while the other group remained in Taif, submitting to what God had ordained for them.

Based on this agreement, the people of Taif who remained inside the fortress defended themselves, engaged with the attacking Wahhabis, and defeated these wretched ones many times, tearing them to shreds. But because the enemies were more numerous, and reinforcements kept coming without interruption, their losses in soldiers were compensated two or three times over, and their strength increased. So the people of Taif finally decided to surrender the fortress. They raised the sign of surrender on it and sent a messenger from among them to the enemy's headquarters to request amnesty.

Although the enemy forces at that time had suffered a severe defeat and began to flee, unfortunately, the contemptible person whom the people chose and sent to the leader of the wicked rebels, saw the Wahhabis fleeing, not even daring to return or look back at Taif, yet he was extremely foolish and idiotic, or perhaps he wanted to join the Wahhabi religion, we do not know the reason for his behavior. He took off his turban from his head, raised it, and shouted at the top of his voice after these fleeing people, wailing in a Bedouin dialect, saying: "O brave victorious soldiers, Sharif Ghalib could not withstand your overwhelming attack, so he fled. And the people of Taif are now in extreme weakness, exhaustion, and cowardice, and they have decided to leave the fortress and surrender it to you on condition that they receive amnesty and forgiveness from you. And they have sent me with this message, hoping for your good deed and kindness, and know that the people have no power or strength left. I beg you to return, for the palm tree of your good fortune and luck has begun to bear fruit according to your desire and what you love. You have suffered great losses and endured immense hardships, so it is not right or fitting after this that you do not control Taif, and turn away from it and return to your homes. And I assure you of this matter, and I swear by God that the people of Taif will surrender to you without resistance, and will accept all your conditions and proposals."

The fall of Taif into enemy hands and its surrender in this manner, and Sharif Ghalib's flight, abandoning the people, was the fifth mistake he made.

8 A Turkish verse of poetry

According to the common saying, "The traitor is afraid," the Wahhabis at first did not believe the words of this ill-omened messenger. They replied, "It is probable that this news is false." But when they saw the sign of surrender raised above the fortress, they gathered on one side of it and sent a man from among them to verify the news, inquire about the people's opinion, and ascertain their intentions.

This fool, whom the Wahhabis sent to ascertain the people's thoughts, climbed to the top of the fortress using ropes hanging from it and addressed them, saying, "O people, if you have truly decided to surrender and have requested forgiveness and safety, as the man you sent mentioned, and you wish to save yourselves, then you must bring all your money and belongings, no matter how much, in order to save your lives." They did indeed bring their money and belongings, encouraged by a benevolent man named Ibrahim bin Muhammad al-Amin, but this man considered those funds meager and found them insufficient, so he began to rant with vulgar and harsh words, saying, "No... no... forgiveness and safety are not granted to you for such small amounts of money and meager belongings. You must bring all your money, and give us a precise ledger containing the names of the people who are hiding your money. After this, you will provide us with men from among you who will guard and protect that money in shifts. And with this, we may allow your men to go wherever they want, but your women and children we will take all of them as captives."

The more they begged him to treat them gently and kindly, the more he increased in his harshness and roughness. Ibrahim bin Muhammad al-Amin, whom we mentioned earlier, could not bear his actions, so he struck him with a stone on his chest and knocked him down.

9 A Turkish verse of poetry:

8 Translator: Its meaning is: no matter how much you hit your head against the rock, from one rock to another, there is no trick or escape, for what is written on the forehead (fate) does not change by striking with a pickaxe.

9 Translator: Its meaning is: days of joy and pleasure are the delight of life and living, so should a man who drowns in a flood of sorrow and distress have a long life like Noah's?

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Until the moment the soul of this wicked Wahhabi, who was killed by a stone's throw, perished and settled in hell, the gates of the fortress were closed. Therefore, the fear of these wretched ones had somewhat left the hearts of the besieged inhabitants. However, when that fool was killed, a group of wretched ones rushed towards the fortified gates of the fortress and gathered there. Because they had escaped bullets and projectiles, they used iron tools to break down the gates and rushed into the fortress, wielding their swords against everyone they encountered among the inhabitants, without distinguishing between men, women, or children. The streets and alleys were stained red with the blood of these oppressed people. They did not hesitate to tear innocent people limb from limb in their sleep and beds. They left the wild animals to devour the bodies of the helpless and powerless dead, then plundered whatever money and belongings fell into their hands.

10 A Turkish verse of poetry.

The Wahhabis also attacked the inhabitants besieged inside the fortified and impregnable buildings on the eastern side of the fortress. However, they failed to capture them, so they rained down bullets on them until sunset, tightening the siege on these innocent people, killing most of them, and their pure souls ascended to Paradise. The Wahhabis withdrew after sunset, cutting off their path. As for these unarmed besieged people inside the buildings in the fortress, they were weeping and screaming: "The world is a place of regret, pain, and calamity, and it is a place of trial, a house of sorrow, and a palace of mourning." They were eagerly awaiting the return of that cursed one whom they had sent to the Wahhabis to request forgiveness and safety for them, and they were watching his path with hope and confusion.

While these unarmed people were in extreme despair and severe distress, searching for the man they had sent and wondering where he had gone, they heard news that the wicked Wahhabi infidels had cut off the external supply routes, meaning that the roads travelers used to go to and from the villages of Taif and Mecca had fallen into enemy hands. They remembered the situation of the inhabitants who had escaped the killing and were defeated,

leaving their women and children in Taif fortress and wanting to flee to Mecca, spreading out in the neighboring villages, and they were saddened and grieved by this fate. After a while, they heard that Uthman al-Mudhayaqi, who had been defeated and fled some time ago, had returned to the village of Al-Ubayla after increasing his forces, so they realized that things had taken a turn for the worse.

10 Translator: Its meaning is that whoever betrays and oppresses people will never have a good outcome, and if it is not in himself, then the evil outcome will one day befall his children.

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This was because the people learned that the ill-fated messenger they had sent had gone to the place where Uthman al-Mudhayaqi had taken refuge, and he began to call out to this cursed one.

After Uthman al-Mudhayaqi established his headquarters and pitched his tents in Al-Ubayla, he toured some locations with that treacherous messenger who had been sent to request forgiveness and safety for the people. He was in a state of distress and began to address the people: "O people of Taif, I have succeeded in obtaining forgiveness and safety for you from Ibn Shakban. I congratulate you all on this, and I hope that you will appreciate this service in your hearts and that your consciences will judge it. Now, take your women and children and leave through the gates of the fortress, and go to any place you desire." His words were merely a deception to the people, and some of the people who had survived the killing and hidden in some shelters believed him. So they came out with their women and children, leaving their homes, money, and belongings, and rushed towards the gates of the wall in extreme despair and deprivation. However, the gate guards searched them all, one by one, and whoever had no money or belongings was sent back and made to climb a high, wide hill, surrounded on all sides by armed rabble.

The exact number of these poor, weak people who were made to climb the hill is not known, but most of them were naked children. They were left on that hill for twelve days without food, medicine, or care. Many of these unarmed people were from noble and honorable families who had lived a life of honor and luxury. They were tortured and harmed with weapons at times, and with sticks and stones at other times.

Their fury did not subside with such shamelessness, tyranny, and injustice, nor with insulting the weak with all kinds of abuse and curses. They began to call each one of them individually, beat them severely, and revile them with insults, all to make them reveal where they had hidden their money and valuables. When they complained, raised their voices, and cried out for forgiveness and safety, begging for mercy, the guards sent messengers to Ibn Shakban, Saud, and Uthman al-Mudhayaqi, asking for permission to kill the men.

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11 A Turkish verse of poetry

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The pig Ibn Shakban continued to besiege these heroes who had fortified themselves in the strong and sturdy eastern buildings for twelve days, tightening the noose around them. Because he could not defeat them in battle, he called out to them and gave them a firm promise, "that whoever leaves his house and abandons his weapons will be granted forgiveness and safety." In fact, these besieged people had no food or ammunition left, so these oppressed people believed Ibn Shakban's false promise. They abandoned their weapons and left their homes. Unfortunately, Ibn Shakban did not fulfill his promise. He sent them to the high hill, with their hands tied behind their backs. While these oppressed people fell into the trap of Ibn Shakban, the unjust and faithless, Ibn Shakban had begun to kill all those who had been sent to the hill before with their children and women, leaving no one alive.

Among the captives who surrendered by Ibn Shakban's devilish trick were 367 men, who were brought to the aforementioned hill with their hands tied behind their backs, along with their children and women, and they were all killed. As for those who were brought to the top of the hill before them and killed, most of them were not yet dead, but were struggling and half-dead.

The wicked left the bodies of the slain monotheists lying on that hill for a long time, to be gnawed by their animals. Then they left them exposed to be devoured by wild animals and birds of prey for sixteen days. The private parts of the bodies of the slain were left exposed on that hill, and the bodies were piled on top of each other. The cursed wicked roamed through the homes and dwellings of the slain, collecting all the money and belongings

they found there, and brought them to the gate of the wall, piling them up like a mountain. After dividing one-fifth of the money and valuables for the wretched Saud, they distributed the rest among the wicked.

According to a reliable man, what remained of the various belongings and items collected at the gate of the wall, which became a large pile, and what was not damaged by the rain and not reached by the hands of thieves, was a lot. In addition, there was an amount of forty thousand riyals, and a large, inestimable amount of belongings and money. Ten thousand riyals were distributed among the women and girls. As for the rest of the usurped precious items, they were distributed among the wicked, then sold in the markets and alleys at low prices.

11 Translator: Its meaning is that no one can create or erase anything by his will and planning, and no one can change what is written on the tablet of divine destiny.

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Except for copper vessels and woolen clothes, the remaining items were not valued at any monetary worth. Therefore, the Wahhabis distributed these precious items, which were not sold for a penny, to the begging Arabs, bestowing them upon them, and thus demonstrating their generosity, as they claimed.

When it comes to valuable books, the cursed wicked soldiers plundered all the rare, countless books they found in libraries, and the treasuries of zawiyas, tekkes, and houses. These books were on Tafsir (Quranic exegesis), Hadith, and other sciences. They tore them all up and threw them on the ground in contempt. They stripped the covers from the noble Qurans, which were beautifully bound and decorated, and made them into straps for their sandals, wearing them on their decaying feet, even though some of these covers were inscribed with noble Quranic verses and blessed divine names.

12.

The blood-stained land of Taif was covered with torn pages of precious and noble books, to the extent that there was no place one could step without treading on pages. Ibn Shakban noticed the noble Qurans, so he issued a written warning not to tear up Qurans like other books. But these Bedouin Arabs, especially the Wahhabi rabble, could not distinguish between the noble Quran and other books, so they tore up every rare and noble Quran

they found, threw them on the ground, and despised them, to the extent that in the entire city of Taif, only three copies of the Holy Quran remained, and one precious copy of Sahih al-Bukhari.

A Great Miracle

The foolish infidel Arabs fearlessly tore up thousands of valuable, rare, and blessed books, including noble Qurans, precious commentaries, and noble Hadith books, and threw their torn pages on the ground to be trampled underfoot. But by a divine miracle, these pages flew away, and not a single piece fell to the ground, despite there being no wind blowing while they were being torn.

12 Translator: See Jawdat Tarikhi 4/1870.

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The bodies of the martyrs remained exposed on the hilltop for sixteen days, rotting under the sun's heat, decomposing, and emitting foul odors. People pleaded with Ibn Shakban a thousand times, begging and imploring him, until he permitted them to dig two large pits and throw all the bodies into them, some half-preserved, some a quarter. After that, they covered them with earth and closed the pits.

But after a while, the stench of the decaying limbs of the slain, gnawed by predators and carried by birds of prey to distant places, began to reach the Wahhabis and cause them discomfort. So two large pits were also dug, and into them were thrown the limbs from the edges and corners, and what remained after the animals and birds of prey had eaten, and they were buried in the pits with earth.

The wicked Wahhabis' intention in leaving the martyrs' bodies exposed until their limbs decomposed and separated from each other was to publicly desecrate the martyrs' bodies. However, according to the meaning of the [Turkish] verse that says: "If you fall into sorrow, that is a reason for your elevation, for a building is only built after it is destroyed," these martyrs, whose bodies were left exposed on the dust of contempt and humiliation, did not diminish in their status and ranks in the afterlife.

After the massacre committed by the infidel soldiers against the people of Taif, they divided the money and valuables they had plundered from them. Then they roamed among the graves of the elders, and according to their

false doctrine, they demolished every dome or shrine they found, and leveled all the graves to the ground. Following that, some of the people who survived the massacre managed to find their way to the place where the Wahhabi leaders were staying, so they brought them out of Taif fortress and released them, on condition that they leave for wherever they wished.

While the wretched pigs were demolishing the domes, they wanted to exhume the grave of the translator of the Quran, our master Abdullah ibn Abbas ibn Abd al-Muttalib, may God be pleased with them, and extract his blessed luminous remains, and set fire to them. But when they intended to lift the cover of the box 13 on the noble shrine, a pleasant scent spread throughout the place, filling the surroundings. They were terrified and panicked, and retreated, babbling, "There must be a great devil in this grave. Instead of wasting time digging up the grave, it is better to set fire to it as it is."

13 Translator: The "sanduqa" is a box placed over the grave along its length, made of wood or marble, and covered with cloth.

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Then they thought of bringing large quantities of gunpowder and blowing up the said grave, but by divine grace, the gunpowder did not ignite, so they abandoned this idea and dismissed it. Because of this incident, the noble grave remained without a sarcophagus for several years. Finally, Sayyid Yasin Effendi, may God have mercy on him, made a sarcophagus for the shrine as a blessing.

The Wahhabis wanted to exhume the grave of Sayyid Abd al-Hadi and all the graves of the great men of God, but their hands could not reach them with harm, by the grace of these saints, and they were forced to abandon the idea of exhumation and left it.

The cursed Uthman al-Mudhayaqi, along with Ibn Shakban, had ordered before demolishing the domes above the shrines, the destruction of all noble mosques and schools in Taif, and their complete demolition. But Sheikh Yasin Effendi, one of the great and virtuous Sunni scholars, objected to them and asked: "What is your purpose in destroying the mosques that were built for congregational prayers? If you say that the shrine of Abdullah ibn Abbas is located there, and you want to demolish this mosque, the grave is on the right side of the Grand Mosque, and it is under its own dome, and this does

not justify demolishing the mosque." Yasin Effendi managed to silence both Uthman al-Mudhayaqi and Ibn Shakban, but an infidel named Darwish al-Mutawwa took over the reply, addressing Yasin Effendi with sophistry, saying: "Leave what makes you doubt for what does not make you doubt." Yasin Effendi, may God have mercy on him, intended to reply to him, so he asked him: "Can there be doubt and suspicion in a mosque?" At this, the man fell silent and was unable to reply according to the noble ruling: "Then the disbeliever was confounded," and he began to unleash his tongue, cursing and insulting Yasin Effendi. Based on this, Uthman al-Mudhayaqi intervened, leaving no room for scholarly debate, and said: "We will not act on the opinion of either of you. Leave the mosque, and demolish the dome above the shrine of Abdullah ibn Abbas."

The Enemy's Seizure of Mecca

After Uthman al-Mudhayaqi had properly fortified and secured the Taif fortress, and left a sufficient group of Wahhabi rabble as guards there, he set out to seize Mecca, leading his soldiers to it, where he met Saud at the "Al-Sayl" location. At that time, news arrived that the Governor of Jeddah, Sharif Pasha, had reached Mecca with the Egyptian and Syrian pilgrim caravans [the Egyptian Mahmal and the Syrian Mahmal]. Therefore, Saud did not dare to besiege Mecca, and only threatened Sharif Ghalib. This was in the year 1217 AH.

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Sharif Ghalib was greatly alarmed by the Wahhabis' threat. He summoned the Governor of Jeddah and the Emirs of the Egyptian and Syrian Hajj caravans, and explained to them his belief that the Kharijite sect would seize Mecca. He said: "If you provide me with a little assistance and support, I can capture Saud, the leader of the Kharijites."

However, Sharif Ghalib, after a long silence, received only rejection from each of them. He was forced to appoint his brother Sharif Abdul Mu'in as his deputy (Qaim Maqam) over his emirate. Then he burned his palace located at the foot of Mount Ajyad, took his children and family, and headed to Jeddah. In the year 1218 AH, Sharif Abdul Mu'in sent to Saud bin Abdul Aziz a number of Mecca's scholars, namely: Sheikh Muhammad Tahir [Sunbul], 14 Sayyid Muhammad Abu Bakr Al-Mirghani, Sayyid Muhammad [bin Muhsin Ka'al] As, and Abdul Hafiz Ajami, requesting forgiveness and safety from him. Saud accepted Sharif Abdul Mu'in's request and plea, and accompanied the

aforementioned scholars and his army [Wahhabi rabble] gathered in the "Al-Sayl" area, and they headed to Mecca. There, Saud confirmed Sharif Abdul Mu'in in his position as Qaim Maqam of the emirate, and ordered the demolition and destruction of the domes and shrines in Mecca. By this, he demonstrated his corruption and tyranny. The Wahhabis believe that the people of the two holy cities worship domes and graves instead of Allah Almighty. So if they demolish those domes and remove their walls, they would achieve removing people from the circle of polytheism and disbelief, and thus they would worship Allah alone. Even their Imam, Ibn Abd al-Wahhab, believes, according to his corrupt claim, that everyone who died after the year 500 AH died upon polytheism and disbelief. 15 The Wahhabis believe that the noble rulings of the Islamic religion were revealed by Allah the Most Merciful to this treacherous infidel through revelation and inspiration. Therefore, they believe that it is not permissible to bury Muslims who die after the emergence of the Wahhabi doctrine next to those who died since the year 500 AH. They see no harm in burying them in places near the graves of polytheists. After Saud seized Mecca, the Mother of Cities, he headed to Jeddah to capture Sharif Ghalib. By this trick, he found a suitable means to seize Jeddah fortress, so he led his battalions towards the prosperous port of Jeddah. If Saud's arrival forced Sharif Ghalib to flee by sea,

14 Translator: In the text, Al-Akkas, Ajami. I corrected it by referring to the book "Khulasat al-Kalam fi Bayan Umara' al-Balad al-Haram" by Sayyid Ahmad bin Zayni Dahlan, Al-Khayriyah Press in Egypt, 1305 AH, p. 276.

15 Translator: This opinion is also repeated in Ahmad bin Zayni Dahlan's book, "Khulasat al-Kalam," pp. 230-237. And see Jawdat Tarikhi, 4/1849.

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However, his benevolent relatives encouraged him to abandon the idea of fleeing, so he united with the Governor of Jeddah, Sharif Pasha, and they defeated and dispersed the Wahhabis. Saud suffered an ignominious defeat and returned with his remnants to Mecca, where he resided in the luxurious emirate headquarters and began to rule from there.

Although Sharif Abdul Mu'in outwardly tried to appease the leaders of the wicked, in order to spare the people of Mecca their injustices, and showed them welcome, these cursed ones became more stubborn, arrogant, oppressive, and tyrannical by the hour. Sharif Abdul Mu'in realized that

reconciliation and mingling with them was impossible, so he sent a man to his brother Sharif Ghalib, informing him that Saud was residing in the emirate's headquarters, and that the Wahhabi soldiers were stationed in their tents in the Ma'la square. As for himself, he had fortified himself inside Ajyad fortress, so if he came suddenly to Mecca with a detachment of his soldiers and surprised them, he could capture Saud.

Based on this news, Sharif Ghalib moved with the Governor of Jeddah, Sharif Pasha, accompanied by a sufficient cavalry force, to capture Saud. Without anyone knowing, they surprised the Wahhabis at night in Mecca, then besieged their soldiers encamped in their tents in Ma'la Square, surrounding them from all four sides. However, Saud escaped them, just as they were about to capture him. They requested forgiveness and safety on condition of abandoning their weapons. Indeed, their weapons were disarmed, and they were released to return to their homes. Thus, Mecca was recaptured from the hands of the enemies. After a short time, Taif fortress was also recaptured, and the rebellious group of Uthman al-Mudhayaqi was expelled from it. The recapture of Taif fortress was not by Sharif Ghalib's military force and might, but by the obedience and submission of the Banu Thaqif Bedouins.

This was because the Wahhabis who had been granted amnesty in Mecca did not return to their lands, but instead began to cut off roads and prevent the arrival of supplies, with Saud's opinion and approval. Based on this, Sharif Ghalib sent some of his men to the Banu Thaqif tribes and the Arab men residing near Taif, urging them to attack Taif, expel Uthman al-Mudhayaqi's group from the fortress, and plunder their money and belongings and distribute them among the tribes.

The Bedouins of Banu Thaqif, who had been eager for this kind of looting and plunder for a long time,

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16, along with many Arab tribes, and raided the villages of Salama and Al-Mathnah 17, located near Taif, forcing Uthman Al-Mudhayaqi's group, who had come out to them, to retreat and withdraw. They then seized Taif fortress and informed Sharif Ghalib of what had happened.

Uthman Al-Mudhayaqi fled to the mountains of Yemen after the ignominious defeat he suffered in Taif. However, he gathered some remnants there and attacked Mecca from the direction of Al-Husayniyah. Similarly, the cursed

Abd al-Wahhab Abu Nuqta 18, who was leading Saud's army battalions, launched an attack from the direction of Al-Sa'diyah and from other directions, besieging Mecca severely for three months, tightening the noose on the residents, who suffered greatly.

During the siege, Sharif Ghalib went out to the battlefields and fought five or ten times, engaging the Wahhabis. However, each time he was defeated and forced to retreat. The people of Mecca could no longer withstand the siege and the scarcity of provisions and food, which drove some of them to eat each other.

Famine and high prices intensified during the siege, to the extent that the price of an ounce of bread reached five riyals (the price of a lira in Mecca was one hundred qirsh, but it was traded at twenty-eight qirsh). The price of one hundred and forty dirhams of pure butter also rose to two riyals. It reached a point where seeing the faces of sellers required great luck and good fortune.

In the midst of the siege, the people resorted to eating cats, dogs, and pigeons. Then, they began to sustain themselves by eating grass and tree leaves. Finally, when everything in Mecca ran out, a truce was concluded with Saud, according to which the two parties agreed that he would enter Mecca, on condition that he would not oppress or transgress against anyone there.

16 Translator: A village near Taif. See: Yaqut al-Hamawi, *Mu'jam al-Buldan*, published by Dar Beirut, and Dar Sader, Beirut 1957 CE, 3/234.

17 Translator: In the text, Al-Muthanna. Al-Muthnah is one of the suburbs of Taif. See: Atiq bin Ghaith Al-Biladi, *Qalb al-Hejaz*, published by Dar Mecca for Publishing and Distribution, 1405 AH / 1985 CE.

18 Translator: In the text: Al-Sa'idiyyah. It is one of the villages of Taif. See Ahmad Zayni Dahlan, *Khulasat al-Kalam*, p. 285.

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Although this treaty was agreed upon by Sharif Ghalib under genuine compulsion and duress, and he can be excused, he made his seventh mistake when he neglected to bring military forces from the Bedouins loyal to him, and equip them to protect Mecca's roads and resources before the siege. Even the delegation sent by the people to meet him, consisting of Sayyid Al-Mirghani and Sheikh Muhammad Ta'al As, told him: "My master, the

people beg you and say that if it is possible to hasten the lifting of the siege and relieve us, by bringing men from the tribes loyal to you and summoning them. Otherwise, let us agree to peace. But if a Bedouin force is brought, we can resist the Wahhabis and stand firm until the Hajj season. And then, we will be freed from the siege of the wicked and their tightening of the noose on us with the help of the Egyptian and Syrian caravans." Sharif Ghalib replied to them, saying: "I know that the people fell under siege because I did not bring the Bedouins before the siege, and now it is impossible to bring reinforcements and aid from outside. And if I accept peace, there is no doubt that I will arouse the anger and resentment of the people against me." This was nothing but an admission of his mistake.

Although Sharif Ghalib admitted his mistake, he was not eager for peace. However, the aforementioned envoys told him: "If you wish for peace, following the example of your great ancestor, our Prophet Muhammad, peace be upon him, it would be an adherence to the noble Prophetic Sunnah. For the Messenger, peace be upon him, sent Uthman ibn Affan, may God be pleased with him, from Hudaibiyah to Mecca to conclude peace." But Sharif Ghalib met their words with silence, and delayed the conclusion of peace for a long time, until the people became angry with him and hated him. Finally, the besieged people became fed up with their situation, and with the treachery and harassment of the Sharif's men, so they were forced to offer mediation to Uthman al-Mudhayaqi and seek refuge with him, and they began to flee from Mecca, one after another. Thus, Sharif Ghalib was forced to agree to peace under the insistence and urging of Abd al-Rahman al-Nami, 19 one of the infidel Wahhabi scholars.

Sharif Ghalib refused to respond to the request of the Sunni scholars, by presenting his cold ideas, and by accepting the opinion of Abd al-Rahman ibn al-Nami, his intention being to avoid the fire of Saud's torture, and to win over the common people and military groups and gain their affection.

19 Translator: In the text: Al-Tiyami. See, Ahmad bin Zayni Dahlan, *Khulasat al-Kalam fi Bayan Umara' Balad Allah al-Haram*, Al-Khayriyah Press in Egypt, 1305 AH, p. 291.

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In truth, under this insistence, and with the protection and care of Abd al-Rahman ibn al-Nami, Sharif Ghalib escaped Saud's wrath and injustice. He was forgiven and his standing was restored. On the other hand, the Sharif

began to repeat, "I agreed to peace under duress, and I did not think of peace until the Hajj season." By this, he won over the common people and the military groups to his side.

By virtue of this harmful peace, Saud bin Abdul Aziz entered Mecca, and covered the Kaaba with a coarse cloth covering 20, thereby winning the affection and loyalty of the Bedouin Arabs of Hejaz, and undermining all of Sharif Ghalib's influence and standing among them. As Saud's singularity, might, and power increased in the Sacred City, he began to defy and rebel, like Nimrod and Pharaoh, and committed unimaginable types of injustice and transgression.

Sharif Ghalib was affected by the lack of reinforcements from the capital of the Sultanate [Ottoman], and he began to spread among the people the saying: "The reason for the Wahhabis' control over the Hejaz region, and the people of the two holy cities falling captive to the rebels, is the negligence of the Ottoman state's ministers." His aim behind these sayings was to alienate people from the Ottoman state. And to incite the state and draw its attention, he encouraged Saud bin Abdul Aziz to close the doors of Hajj to the Egyptian and Syrian caravans, and pushed him to cut off supply routes.

There is no doubt that Sharif Ghalib's continuous insistence on this led to an unbearable increase in Saud bin Abdul Aziz's treachery and tyranny. He even unjustly killed many senior Sunni scholars, and crucified and executed many Ashraf and notables without justification. He threatened everyone who insisted on remaining steadfast and adhering to the religion of Islam. He sent heralds to the markets, streets, and neighborhoods, inviting people to Muhammad ibn Abd al-Wahhab's false doctrine, saying: "Enter the religion of Saud, and seek refuge in his extended shade." Consequently, Sharif Ghalib saw the number of those adhering to their religion and doctrine decreasing, not only in the deserts but also in Mecca. He realized that Islam would be eliminated and vanish from Hejaz, so he began to threaten Saud, saying: "If you remain in Mecca after the Hajj season, you will not withstand the resistance of the army scheduled to arrive from Istanbul, and you will be captured and killed without fail. What I see is that you should not expose yourself to such danger, so you must

20 Translator: Aba, from the Arabic word 'aba'ah (cloak), refers to a type of coarse cloth woven from wool. See: Osmanlıca-Ferit Devellioğlu Türkçe Ansiklopedik Lugat - Ankara 1982.

leave Mecca after the Hajj." But his advice did not alleviate Saud's oppression; rather, it caused his arrogance and stubbornness to increase.

A Strange Incident

During that time, Saud bin Abdul Aziz summoned a man from whom goodness and righteousness were expected, and asked him: "Is Muhammad, peace be upon him, alive in his grave? Or is he dead, according to our belief and the belief of all people?" He replied with the correct answer: "Rather, he is alive in his grave."

The purpose of that cursed question was to find a pretext to kill that righteous person. It was impossible for the responsible person to come up with an answer that would satisfy the Wahhabis, according to their claims. Thus, Saud began to seek the approval of the common people of Mecca to kill him with any kind of torture he wished. He addressed the man, saying: "You must bring conclusive proof that the Messenger [peace be upon him] is alive in his grave, so that we all may accept this proof. If you prove your claim with evidence that can be interpreted and distorted, your evidence will be considered inconsistent with the true religion, and your argument will be weak, and therefore I will kill you." The man replied: "I do not want to bring you external proof and deceive you. Come with me, and let us go together to the abode of migration of the Messenger [Medina]. If we stand before the window of his pure chamber, I will greet him. If my greeting is returned, then you will be obliged to believe, and this proves that the Messenger, peace be upon him, is spiritually alive in his grave. If he does not return my greeting, then I am a liar, and you may kill me in any way as my punishment." When Saud heard this reply, he released him.

Saud was enraged by this eloquent reply, but he suppressed his anger in that gathering because he could not show convincing scientific ability to his interlocutor. A few days later, he tasked a Wahhabi with killing that righteous man, saying to him: "That man must be killed no matter the circumstances. And at the hour you complete the mission, come to me and inform me."

By divine wisdom, the Wahhabi man was unable to harm that righteous person. The matter became known among the people, and they informed that noble man and warned him. When the noble man realized that he could not stay in Mecca, he was forced to emigrate.

Saud learned of the departure of that blessed man from Mecca, so he sent a Bedouin executioner after him, who quickly pursued him, thinking he was doing good, and pursued him until he caught up with him. But death overtook him at the moment the Bedouin reached him. The Bedouin tied the deceased man's camel to a tree and went to a nearby valley to get water to wash and shroud the man and hasten his burial according to the rule. When he returned after three or four minutes, he found nothing but the camel there, which confused him. He returned to Mecca and informed Saud of what had happened. Saud replied: "Yes, yes... I saw that man in a dream being raised to the sky amidst glorification and supplication, even as his body was being raised to the sky amidst glorification and supplication, some angels, with bright faces, were calling out: 'This is the funeral of so-and-so, and by virtue of his good adherence to the Prophet, peace be upon him, and his correct belief, he was raised to the sky as a special reward for him.'" When the Bedouin heard this answer from Saud, he said: "How strange is your matter! You send me to kill such a great man, even though you saw with your own eyes God's kindness and grace towards him, so why don't you correct your belief?" After this reproach and blame, the man cursed and insulted Saud, but Saud paid no attention to what the Bedouin said.

Saud appointed Uthman Al-Mudhayaqi as governor of Mecca and withdrew to Diriyah.

There, the infidel scholars presented letters of congratulations and composed poems of praise and commendation for Saud's seizure of Mecca, which increased his tyranny and arrogance. He refused to show mercy to the bones of the ancestors, and he organized and equipped factions and gangs, sending them to Hejaz and Yemen, where they inflicted torment, injustice, and transgression upon the people of the villages and regions, and spread the circle of his corruption and permissiveness. Poems of victory and triumph followed one after another, increasing his arrogance, and Muslims suffered all kinds of oppression and tyranny from him.

Muhammad ibn Ahmad al-Hifzi was one of the most knowledgeable scholars of the infidel sect. He composed an eloquent poem praising Saud's continuous victories. This poem was more eloquent than any other poetry, as it specifically included slander and satire against the Sunni scholars. This prompted the Sunni scholars to compose a similar poem, in which they criticized the false religion innovated by Ibn Abd al-Wahhab. If one of these opposing poems fell into Saud's filthy hands, the pig would become enraged and furious, and his rage would reach its peak, to the extent that he used to

kill and execute any monotheist found with this poem, without inquiry. After he entrusted the high Wahhabi positions to everyone who had inflicted injustice and treachery upon the monotheist scholars, and after he subjugated all the Arab tribes in the deserts and wildernesses of Mecca and brought them under his obedience, he ordered the Bedouins in the areas of Medina 21 to be brought under his command to be sacrificed to him, and he sent Baday bin Badawi and his brother Badi 22, the cursed ones, each leading a group of rabble to Dar al-Hijra [Medina].

21 Translator: In the text "Nadi". It is Badi bin Mudayan from the Harb tribe.

22 Translator: I could not find a translation for him.

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39

The Wahhabis' Seizure of the Prophet's City, Medina

The cursed Baday bin Badawi and his brother Badi succeeded in achieving successive victories and tightening the noose on the Arab tribal men residing in the outskirts of the good city of Medina. They brought them under his obedience and they submitted to him, and he spread among them the rulings of Ibn Abd al-Wahhab's innovated religion, misleading and corrupting them all. Then he informed Saud of this, so Saud sent the following letter, written in a misguided style, inviting the people of Medina to the Wahhabi doctrine, and asked them to reply to him. Saud sent this letter with a Wahhabi named Salih bin Salih.

22.

Although the cursed Baday bin Badawi and his brother Badi had actually succeeded in subjugating the Arabs of Dar al-Hijra (Medina) to Saud's obedience, in order to achieve this success, they raided and burned villages, plundered money and belongings, and unjustly and treacherously wielded the sword against countless unarmed people who hesitated to join the Wahhabi religion.

Copy of the letter written by Saud to the people of Medina

In the name of Allah, the Master of the Day of Judgment. I convey to all the people of Medina, including the Kawkhi 23, scholars, aghas, merchants, and common people,

Peace be upon those who follow guidance. To proceed:

I invite you to the call of Islam, as Allah Almighty said: "Indeed, the religion in the sight of Allah is Islam. And whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers." 24 And you know our circumstances with you. For we are with you because of our proximity to the Messenger, peace be upon him, and we do not wish for anything that would harm or burden you. And I came to the House of Allah and its sacred precinct on the day they submitted, and they saw nothing from us but honor. And we are coming to you to visit the sacred precinct of the Messenger. If you respond with the security of Allah, then my face and my pledge are upon all transgression, neither on blood nor on property. Reply to us, and my men, Salih bin Salih, will convey the answer on his tongue. Peace.

25 Translation of the mentioned letter into Turkish:

This letter, carried by Salih bin Salih, terrified Medina and left its people in a state of fear and dread. The news of the painful incident in Taif had already plunged the monotheist masses into despair, hopelessness, and confusion. Therefore, they did not send a reply, neither positive nor negative.

When Saud received no reply to his letter from the people of Medina, the cursed Baday marched to the city of tranquility, Medina, to besiege it, after seizing Yanbu al-Bahr in the middle of that year. He violently attacked Medina from the direction of Bab al-Anbariya, but because the Emir of the Syrian Hajj caravan, Abdullah Pasha al-Azm, had arrived in Medina, his soldiers and the accompanying pilgrims confronted the wicked group and fought them valiantly for two hours. Baday bin Badawi's rebellious group was defeated, and two hundred Wahhabis perished.

Abdullah Pasha succeeded in securing the people of Medina against Wahhabi attacks to some extent, until the end of the Hajj season, the dropping of the obligation, and the return for visitation. But no sooner had the Syrian Hajj caravan departed from Medina than Baday bin Badawi besieged the noble fortress of Dar al-Hijra, and seized the villages of Quba, Al-Awali, and Qurban. He built two strong fortresses (garrisons), appointed guards in them, and cut off supply routes and passages for ammunition and provisions. Then he destroyed and demolished the course of Ain Az-Zarqa (the Blue Spring), leaving the people of Medina to suffer from thirst, drought, and high prices.

A Great Miracle

23 Translator: Plural of Kaykhia, a corruption of Katkhuda, an Ottoman term for a responsible official and authorized agent. And the trustworthy.

24 Surah Al Imran, verse 85.

25 Translator: We did not translate it for brevity.

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When Baday bin Badawi destroyed the course of Ain Az-Zarqa, leaving the people of Medina exposed to thirst, the water of the well in the Messenger of God's garden, within the sacred precinct of the Prophet's Mosque, turned into fresh water, which had been salty and bitter since the era of the Prophet, peace be upon him. Its water became extremely sweet and soft, quenching the thirst of all the people of Medina and meeting their water needs throughout the siege.

The days of the siege were long, and the besieged people of Medina pinned their hopes on the return of the Syrian Mahmal from Mecca, so its men would drive away the evil of the Wahhabis and expel them. However, when the Syrian Mahmal returned, and the Emir of the Syrian Hajj, Qutayr Aghasi Ibrahim Pasha, excused himself by saying that he did not have the military strength to confront Baday bin Badawi's group, he told them: "You must surrender the fortress of Medina to the Wahhabis." And because Ibrahim Pasha had discussed with Baday bin Badawi, the people of Medina believed that he had obtained forgiveness and safety for the inhabitants of Dar al-Sakinah (the Abode of Tranquility).

Therefore, they wrote the following letter to Saud, and sent it with their delegation, consisting of: Muhammad al-Tayyar, Hasan Qal'i Jawush, Abdul Qadir Elias, and Ali al-Suwaigh.

Copy of the letter sent by the people of Medina to Saud

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, the Lord of the Worlds. And prayers and peace be upon the greatest Messenger, peace be upon him. We send the most honorable greetings and the highest blessings and peace of Allah to Sheikh Saud, may Allah guide him to what pleases Him, and may He lead him by His guidance to the paths of His pleasure. To proceed:

It is not hidden from you that when the Emir of Hajj, Ibrahim Pasha Qutayr Aghasi, arrived and saw Sheikh Baday besieging Medina, cutting off its paths, he addressed him about it. He was informed that he was ordered by you to do so, and that you only wish good for the vicinity of the Prophet, peace be

upon him. So we deemed it appropriate to inform your esteemed self. The rulers of the city and its notables gathered, and they chose four trustworthy and sensible persons, whom they sent to you: Muhammad Tayyar, Jawush Hasan Qal'i, Abdul Qadir Elias, and Ali al-Suwaigh. We pray to Allah that they will return only with a reply that pleases us, if Allah Almighty wills.

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26 Translation of the mentioned letter into Turkish

The envoys of the people of Medina realized the extent of Saud's known rage and hatred towards the inhabitants of Dar al-Hijra, from the severity and harshness of his words and speech. So they threw themselves at his impure feet, begging and imploring him with all kinds of supplications to grant them forgiveness and safety. They did not receive a satisfactory answer from Saud; rather, he told them: "I understood from the content of this letter that you have not entered the true religion, nor have you submitted to my obedience. However, when drought, high prices, and thirst afflicted you, and you wanted to lift the siege and relieve your distress, you showed appeasement and flattery. But there is no way for you to obtain forgiveness and safety except by accepting the conditions I will propose. If you accept these conditions, and then take any action or thought contrary to my ideas and opinion, I will exterminate you as happened to the people of Taif."

They were forced to accept Saud bin Abdul Aziz's harsh conditions. These are the conditions Saud proposed:

Article One: You must worship and obey Allah Almighty according to the Wahhabis' belief and rulings.

Article Two: Believing in the prophethood and message of the Prophet, peace be upon him, and showing him respect and reverence in the manner and form specified and defined by the Imam of the Wahhabi doctrine.

Article Three: Demolishing all graves and shrines, whether inside Medina or in its surrounding areas, and removing them, whether they have a dome or not, and leaving them as ordinary graves. That is, after demolishing the buildings and domes, the boxes and coverings on the shrines are removed, and they are covered with earth and pebbles.

Article Four: Every person must abandon the religion and doctrine of their fathers and grandfathers, and enter the religion and creed of the Wahhabis, and thereafter act according to the rulings of the Wahhabi religion.

Article Five: Believing that Muhammad ibn Abd al-Wahhab is inspired by Allah the Most Gracious, and believing in the validity and truthfulness of his doctrine and religion, and acknowledging Ibn Abd al-Wahhab as a reviver of the religion and doctrine.

26 Translator: We did not translate it for brevity.

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Article Six: Showing severity, denial, and anger towards those who do not enter the Wahhabi religion and creed, i.e., those who remain steadfast in the religion of their fathers and grandfathers, and restricting them, shunning them, humiliating them, and belittling them.

Article Seven: Informing the Wahhabi leaders about the destructive scholars who refuse to enter the Wahhabi religion, or the locations of scholars who hide in their homes.

Article Eight: Agreeing to the Wahhabis entering the fortress where they appoint guards.

Article Nine: Accepting any orders or prohibitions that are issued and announced, whether political [administrative] or religious, no matter how important or problematic, and acting upon them with sincerity of heart, and fulfilling the rights of the Wahhabi leaders with utmost care and respect.

The envoys of the people of Medina accepted these conditions from Saud, obtained safety from him, and then returned. And because the besieged people were also forced to agree, seventy Wahhabis sent by Baday bin Badawi immediately took over the administration of the fortress. The people, for their part, hastened to adhere to the provisions of the treaty and all its conditions. Despite this, they were not spared from injustice and transgression until they accepted the doctrine of rejection and atheism and entered into it.

In reality, the unarmed people were not serious in their acceptance of the doctrine of rejection and atheism, but this apparent acceptance later brought very dire consequences upon them.

These helpless and powerless people kept repeating the saying that "Sharif Ghalib has informed the Sublime Porte of the matter, and the capital of the Islamic Caliphate must send troops to save them," and they remained under Wahhabi siege for three years, during which they endured all kinds of injustice, oppression, and humiliation that no one could bear, and they did not utter a sound or a word. But during this period, no news came to them from Istanbul to console or relieve them, let alone troops. So they communicated with Sharif Ghalib and decided to present the matter themselves to the Caliphate, by sending a delegation to plead for mercy and compassion from it. They entrusted the petition for mercy and appeal they had written to the delegation consisting of the former Mufti Abu al-Saud Effendi al-Shirwani, Hussein Effendi Sayyid Zayn al-Barzanji, one of the prominent Sayyids, and Ahmad Elias Effendi. The delegation secretly traveled to Istanbul.

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Sharif Ghalib, in his letters, whether those sent with these envoys or those sent previously, explained in detail the corrupt ideas of the rebellious Wahhabi sect, and presented them to the Caliphate in depth. When the envoys arrived in Istanbul, they informed the ministers of the situation, and each of them individually requested help and assistance, explaining to them that: "If you also fail this year to assist the people of Medina, and you are lax in supporting them, and you tolerate the Wahhabis, then the doors of Hajj and visitation will be closed." But according to the meaning of the verse that says: "The Sultan must be aware of the conditions, for no good comes from matters entrusted to ministers," they dismissed the delegation from Medina, just as they had dismissed Sharif Ghalib before and procrastinated with him. Some ministers replied, saying: "We will send to the responsible officials to investigate the matter," and another said: "We will send orders to the governors of Egypt and Syria to demonstrate military power in this matter."

The envoys returned in extreme despair, frustration, and deprivation. Due to the intensity of the disturbance and harm they felt, they fell ill on their way back and died, leaving only Ahmad Elias Effendi. When Mufti Zadeh Ahmad Elias Effendi, who escaped the clutches of death, arrived in Medina in a bad state, he informed the people that Istanbul would not send any military forces in the near future. The people were already all drowned in a sea of despair and sorrow. After deep thought and examining the matter from all

angles, they wrote a petition and sent it to Saud bin Abdul Aziz. This is a copy of it:

Petition of the People of Medina

"In the name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah, the Concealer, and prayers and peace be upon His chosen Prophet and his righteous family and companions. We convey the most honorable greetings and the highest noble salutations to the owner of the Najdi call, the Emir of Diriyah, covered with glory and honor, Emir Saud bin Abdul Aziz,

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To proceed: You have commanded us to unify Allah and follow the Sunnah of His Messenger, and to perform acts of obedience, and to refrain from performing forbidden acts. This is an acceptable command from you, as it is a following of the Messenger. And you have commanded us to demolish the domes over the graves, so we have demolished them in observance of the famous Hadith. And whatever command is issued by you, its ruling shall pass despite Zayd and Amr. And what is hoped from you is to disregard whoever brings you news about us, and do not listen to anyone who conveys news or speech about us, unless it is based on authenticity and evidence. For whoever slanders you, slanders against you. This is our reply sent to you, so rely on it completely, and we ask you for the paths of guidance. And know that Baday bin Mudayan seized the waters of the Sayl by aggression, and claimed that you ordered this, and he is ordered, and you do not approve of these matters. And the situation has become dependent on us due to his seizing our wealth in the Khuyuf. And it is not hidden from your accurate and glorious knowledge what we have of goods and emigrants. And we are the neighbors of the Noble Messenger of Allah, hastening to obey and submit. And we have sent to you from this side the benefit of the reply, the companions of the Jawushiya and Hussein Shakir and Muhammad Sha'ab. So upon their arrival to you, they will deny the benefit of what would make a return unnecessary."

27 Translation of the mentioned letter into Turkish

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Although the petition of the people of Medina reached Saud bin Abdul Aziz, Diriyah was aware of Sharif Ghalib's previous letters and the petition for mercy that the people of Medina had sent to Istanbul with their envoys. Diriyah considered this letter a confirmation of the accuracy of the news it had received. Therefore, Saud did not receive the Medina delegation, and he wrote several orders to unite the Arab tribes under his rebellious ideas, 28 and he signed each of them with the signature of "Imam of Najdi Diriyah and Ruler of the Najdi Call," and sent each with an oppressive Wahhabi messenger to the foolish Arab tribal sheikhs, inviting them to come to the town of Diriyah. In this manner, he gathered a rabble whose numbers exceeded the sands of the desert, to send their souls to hell. He equipped and mobilized them for invasion, and instructed them to title him "Sultan of the Najd Region." He sent special letters to the Qadi of Yemen, addressing him in a commanding tone, to urge the people of Yemen to enter the Wahhabi religion. He enclosed with these letters a poem by the wicked infidel scholar Muhammad ibn Ahmad al-Hifzi, which was full of falsehood and slander, praising the Wahhabi atheistic creed and condemning the Sunni scholars.

27 Translator: We did not translate it for length.

28 Translator: In the text: "and the rulings of the Najdi Call."

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But the Qadi of Yemen was a virtuous and religious man, so he replied by composing a poem similar to Muhammad ibn Ahmad al-Hifzi's insolent poem, in which he declared the cursed and rejected Saud and his followers as infidels. Saud bin Abdul Aziz was enraged by this correct and pleasing reply, and he became so furious that he turned into a rabid dog. For this reason, this cursed one turned to increasing pressure, harm, and restriction on the people of Medina, who had been under siege for three years, and had endured all kinds of injustice, and their souls were constricted, all in the hope of saving their children and women, at the very least, and they clung to the fringes of hope for forgiveness and safety. On a certain day, he arrived in Medina and ordered the demolition and destruction of the remaining noble shrines. Among Saud's orders was that the shrine's servant should demolish its dome. Therefore, the shrine servants, willingly or unwillingly, proceeded to demolish the domes above them. But the servants of our master Hamza's shrine, may God be pleased with him, apologized to Saud, saying: "We are

weak and old, and we are unable to demolish this noble dome." So he went himself with his special slaves to demolish that particular shrine, and he ordered one of the cursed Wahhabi rabble, his most beloved, knowing that he was equal to a large group of men in courage, and ordered him to climb to the top of the noble dome, with a pickaxe and a shovel. This fool obeyed the order, saying: "On my head, my master and my support," and he climbed onto the noble dome, and struck the dome's flag [the crescent at the top of the dome] with a powerful blow, but the pickaxe flew from his hand, and brought that fool down with it to the ground, so the Wahhabi was killed after his body was scattered into pieces. When Saud saw this, he abandoned demolishing the dome, and contented himself with burning its door, and revealed his baseness and contempt.

After that, Saud gathered the people of Medina, men and women, in the Al-Manakha square, closed the fortress gate, and ascended a high chair [pulpit], specially prepared for him, and addressed the people in a loud voice, saying: "O people of Medina, I intended by gathering you in this place to advise you, and to offer you good and beautiful advice, and to warn you of the necessity of adhering to and acting upon the instructions and orders I will issue to you.

O people of Medina, your religion has reached perfection today according to the noble verse, "This day I have perfected for you your religion...", 37 and you have been honored with the blessing of Islam, and you have pleased and satisfied your Lord. From now on, avoid inclining towards the false religion of your fathers and grandfathers, and refrain from mentioning them favorably, and do not pray for mercy upon them. For all your ancestors died upon polytheism and disbelief. I have explained your deeds, acts of obedience, and worship in the noble books that I gave to our scholars. Continue to attend your scholars' lessons, and act upon what they decide in every matter, and take every admonition they explain to you, and strive to adhere to its requirements. If any of you violates this or shows objection to it, I will make your money, belongings, and lives permissible for my soldiers. For I have issued legal instructions by which they will take all of you, your children, and your women as captives, and they will hold your men accountable and punish them with the punishment they deem fit and decide. It is unlawful in our doctrine for you to stand, as before, before the noble Prophet's grave, and venerate it, and pray and greet him. These ugly acts are disapproved innovations, and they are forbidden in the Wahhabi religion.

It is obligatory that those who pass by the noble grave must pass without stopping, and as they pass, they greet the Prophet, peace be upon him, by

saying: "Peace be upon Muhammad." This respect and care are sufficient according to the interpretation of our Imam Muhammad ibn Abd al-Wahhab."

37 Surah Al-Ma'idah, verse 3.

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Saud continued with many objectionable words, then ordered the gates of the Prophet's Mosque to be opened, and the people to be let out.

After appointing his son Abdullah as governor of Medina, he returned to Diriyah.

It is understood from Saud's previous sermon that the Wahhabi call is not a call to a school of thought, but rather a call to a [new] religion. Saud, although he appeared on the scene as an adherent and follower of Ibn Abd al-Wahhab's doctrine, his true conscience and intention were to create another [new] religion. This was at a time when the Muhammadan light had extinguished him and destroyed him, and also removed the very foundation of his intellectual structure, intentions, and observations. Even the Franks, who did not believe in the message of our Prophet Muhammad, peace be upon him, say that the Muhammadan light will erase all religions that appear after him, and they cited as proof its eradication and removal of the Wahhabi religion from existence. According to the explanations of the Frankish philosophers, at the time of the Prophet's mission, peace be upon him, the Roman Empire ceased to exist, and on this occasion, thousands of religions merged and melted in crucibles in the continent of Asia, but it was the Muhammadan light that eliminated them and erased all traces of them.

A Great Miracle

When Saud plundered the contents of the treasury of the pure Prophet's Chamber, he wanted to remove pieces of glittering precious pearls that were hanging on its walls. So he sent three Wahhabis one after another. The three Wahhabis headed directly towards the Prophet's grave, and no sooner had one of them reached the noble grave than he fell to the ground without a sound or echo and for no reason. So all three were killed there. The rejected Saud could not lay his hand on those jewels.

Another Great Miracle

Some knowledgeable and learned people from Medina narrate that on some nights, during the siege, various provisions and supplies would secretly leak

from behind the fortress walls. The entry and leakage of these supplies into the city, despite the fortress, both inside and out, being under the administration of the Wahhabi rabble, none of whom noticed it, is undoubtedly considered a great miracle.

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Thus, the occurrence of this great and tragic event, and the spread of its news, struck the hearts of vast numbers of Muslims with pain and sorrow, and it was like a stab delivered to their chests. This is because the doors of Hajj and visitation, overflowing with light, which had remained open to monotheists since the time of Abraham, peace be upon him, were closed by the rebellion and tyranny of Saud the Nimrod in the year 1222 AH. And because going to Hajj or returning from it had become almost impossible from now on, the Governor of Egypt, Muhammad Ali Pasha, was tasked with expelling the Wahhabis from the blessed lands of Hejaz and evacuating them from it. The high Sultanic order in this regard was issued and sent to the aforementioned Pasha. In the year 1224 AH, he began to take all preparations for war with utmost care. He diligently and with high resolve undertook this great service, which necessitates forgiveness. And with the help and care of Allah the Giver, he managed to uproot the evil Wahhabi tree, both its roots and branches, from the holy lands of Hejaz and Tihamah, suppressed them, and in the shortest time purified the area of the two holy mosques from the presence of these corrupt Kharijites.

As we shall see at the end of this history, Muhammad Ali Pasha recaptured Medina and Mecca from them, and sent the key of Medina to Istanbul on the twenty-sixth day of Muharram in the year 1228 AH, and the key of the Sacred House of Allah on the first day of Rabi' al-Awwal of the same year.

38.

He also captured the Wahhabi leaders and shackled them with iron, and he also apprehended a group of wicked individuals like the Sheikh of Al-Jadidah, and sent them to Istanbul.

From the day the edifice of the noble Ottoman Sultanate was established, the just Ottoman sultans made conquest and jihad their foremost priorities, and they set their sights on implementing the rulings of the glorious Islamic Sharia. They earned the noble title of (Servant of the Two Holy Mosques), and achieved it, thus increasing in distinction, glory, and power. They are, among

the kings and sultans of the monotheists, the successors of the Master of Mankind, and their capital, which is the seat of justice, is the Qibla of Islam. Their veneration and respect are considered among the rulings of religion. Despite all this, the cutting off and closing of the Hajj and visitation route during their sultanate, and in the era of this eternal state, is truly a great and unprecedented calamity that befell Islam. It is astonishing that this state was slow to send an overwhelming military force to the blessed land of Hejaz to punish the Wahhabis who dared to occupy the two holy mosques and take revenge on them. But this painful incident occurred at a difficult time for the state, full of crises. Therefore, the state truly did not have the means to deal with the Wahhabis in the two holy mosques. The emergence of Ibn Abd al-Wahhab coincided with the beginning of Sultan Abdul Hamid I's reign, may God have mercy on him. At that time, the Ottoman state's armies were engaged in wars with Russian forces, fighting them from one frontier to another, and from one pass to another. The Treaty of Küçük Kaynarca 39 was signed at the end of that war, by which the Tatar peoples and the coasts of the Kuban River gained independence, and the lands of Qilburun, Yeki Qal'a, and the fortresses of Azov, and the lands of Kabartay, and the lands of Georgia 40 remained in the hands of the eternal enemy [Russian]. As a result of the harmful concessions granted to the people of both states, holes and wounds appeared in the body, lands, and entity of the state.

38 Translator: See Jawdat Pasha Tarikhi [Turkish script edition] 5/2513.

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Following that, Acre fortress, the lands of Upper Egypt [in Egypt], and the Levant were subjected to a fierce attack, and movements of seizure and control occurred. Afterwards, rebellion and insurgency appeared in Morea [Peloponnese] and the lands of Arnaut [Albania], and the Tatar Khanates 41 entered into conflict with each other, and the Crimean Peninsula fell into the hands of Moscow. All of this led to an increase in the state's weakness. When the state was forced to declare war on Russia, Germany, and Austria, the fortress of Ochakov was lost, and twenty-five thousand Muslims were subjected to all kinds of treachery, injustice, and humiliation, then all were killed by the sword, which led to an increase in the calamities and misfortunes that befell the state.

This was followed by the Janissaries declaring their revolt and rebellion, and the death of Sultan Abdul Hamid I, coinciding with the fall of Belgrade and

Bender Ismail, then the occurrence of revolutions in Vidin 42 and Serbia, and the expenses the state incurred in sending campaigns and military forces to suppress them. After that, the French occupied Egypt, and then the Mamluk Beys 43 dared to declare their independence, and the governor of Acre, Ahmad Pasha al-Jazzar, and Tepedelenli Ali Pasha rebelled, and the revolution of the people of Morea [Peloponnese]. All of this confused the pillars of the state and shattered its image.

39 Translator: On July 22, 1774 CE. See Brockelmann p. 531.

40 Translator: The lands of Georgia.

41 Translator: In 1783 CE. See Brockelmann p. 531.

42 Translator: Vidin

43 Translator: Tepedelenli

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The French occupation of Egypt, and the sending of the English fleet to Istanbul and then to Egypt, forced the state to declare war on England. Then the Janissaries rebelled, revolted against the reform laws (Nizam-i Cedid), spread chaos and caused unrest, killing most state officials wherever they found them, and anyone they found dressed in the reformist attire (Nizam-i Cedid). All this culminated in the martyrdom of Sultan Selim [III]. Henceforth, there was no room for movement in the body of the Ottoman state, and it became a lifeless corpse.

Despite this, the state could have prevented the Wahhabi sedition from growing and spreading to this extent. But the ministers of that era uttered nonsense and delirium, such as their saying: "These Arab disturbances have brought a great calamity upon us. The incidents in Mecca and Medina deprive us of peace and disturb us every year, and the Arabs have become a source of annoyance and unrest."

Thus, these ministers and officials did not take the affairs of Hejaz into consideration, nor did they give them the necessary importance. Although the delegation from Medina knocked on the doors of each of them, explained the seriousness of the situation, and requested help and assistance, they found this delegation burdensome (he spoke, and to whom did he speak, 44 for I do not hear), and they coldly dismissed the neighbors of the Messenger of God, the host of guests, peace be upon him, and did not bother to convey

the matter in all its aspects to the late Sultan Selim Khan. Therefore, they were the reason why the Wahhabis were able to seize these vast holy lands and extend their control over the two holy mosques. Rather, they kept procrastinating with Sharif Ghalib, putting him off with empty sophistry. Sometimes they would say: "We will send scholars from Istanbul to refute the Wahhabis, silence them, and compel them to follow the school of thought," and at other times they would tell him: "We will write instructions to the governors of Jeddah, Egypt, Baghdad, and Syria, in order to demonstrate the power and might of the Ottoman state." And they should not have found the presence of the Medina delegation burdensome, and they should have taken correct measures. If they had done so, the massacres and general killings in Taif would not have happened, and the two blessed cities and the two holy mosques would not have fallen into the hands of the Kharijites.

Recapturing the City of the Messenger of God from the Black-faced Wahhabis

44 Translator: Its Arabic equivalent is: "You have made me hear if you called a living person, but there is no life for whom you call."

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The Sheikh of Diriyah, Saud bin Abdul Aziz, had appointed his son Abdullah as governor of Medina, then withdrew to his lands. At that time, the Governor of Egypt, Muhammad Ali Pasha, had appointed his son Ahmad Tousoun Pasha as governor of Jeddah, and assigned him commander of a military detachment that marched by land to Medina. He informed him that the high and obligatory orders of the Sultan stipulated the expulsion of the wicked Kharijites from the lands of the two holy mosques. Based on this, Ahmad Tousoun Pasha moved from Egypt and continued his march until he pitched his tents in the valley of Al-Hamra village, located near the Jadidah pass. He managed to defeat the Wahhabi gangs he encountered on his way, scattered their ranks, and brought the Arabs of the villages and regions he passed through into the obedience of the state, and they submitted to it.

When Abdullah bin Saud was surprised by this news, he was disturbed. He gathered the people of Medina and addressed them, saying: "I have heard that the Egyptian army has reached Al-Hamra village and pitched its tents there. I have decided to attack it and fight it. But I will take you with me, so each of you must prepare himself, gather the means of war, and be present to prove himself at such and such an hour, in such and such a place." The people had no choice but to agree and accept the order under duress. Then

they suddenly attacked Ahmad Tousoun Pasha's forces, and the bloody battle continued for five consecutive nights. In the end, they defeated the Egyptian detachment and plundered all its military equipment and weapons.

When Ahmad Tousoun Pasha arrived at that location, he had built a fortified position at an important point in the area, and stationed seventy Arnaut (Albanian) men there. When Abdullah bin Saud defeated Ahmad Tousoun Pasha's forces, he put his soldiers to the sword, and all who escaped the killing fled to the mountains. Abdullah bin Saud brought five thousand bloodthirsty Wahhabis to seize that fortified position where the brave Arnauts were entrenched. He attacked the position with them for sixteen consecutive days and nights without interruption. But the Arnauts bravely faced the enemy's weapons and managed to break the Wahhabis in a way that astonished minds. Ibn Saud realized that he would not be able to seize the position by attacking it, so he besieged it from all sides, circling it at a distance of a rifle shot.

The Arnaut heroes held their positions for a long time, steadfast in the hope of receiving reinforcements and aid from Egypt, and they truly strove to protect their military honor. However, their provisions, ammunition, and military supplies ran out due to the prolonged siege. They were forced to resist hunger for three days, and they exchanged words with each other, saying: "We have pledged to protect this fortified position with all the courage and manhood we possess, and according to the meaning of the verse that says: 'The diligent protects the cause he believes in, and is exposed, and remains without honor, the man who proves his incapacity.' If we surrender, we will have revealed our cowardice and weakness. And if we assume that we have laid down our weapons and surrendered to them, and obtained safety, since we have killed Wahhabis many times our number, the leaders of the wicked will kill us in retaliation, and execute us without fail. And if they do not, we will live at the mercy and favor of the enemy, and this is a great shame unworthy of great brave men. Even if we obtain forgiveness and safety to save our lives from death, continuing to live in humiliation and disgrace means dying a thousand times every day. And we all know the meaning of the verse that says: 'There is nothing permanent in this ruined, transient world, and a thousand years are equal in calculation to one moment,' and since we will inevitably die someday, we must proceed from the meaning of the verse that says: 'Tighten the bow of the universe [an allusion to the rainbow, Sagittarius] even if its [string] is made of iron, for this is better than the favor of the lowly,' and let us draw our swords together, and charge the enemy crowds as one man, and fight the enemies

of religion and doctrine, and fight them until we attain the high rank of martyrdom. At the very least, we will kill and defeat a number of enemies, and be an example to follow in our morals." After that, they exchanged kisses, said goodbye to each other, then shouted their cry, saying: "Allah... Allah," and attacked the enemy, who numbered more than five thousand men, and drove the infidel forces before them like herds of wild donkeys. They killed more than two hundred of them, until the front of the Arnaut fortified position turned into a slaughterhouse for pigs.

The leaders of the wicked factions were unable to retaliate against the assault of the brave Arnaut heroes, because they (wanted to capture them alive). So they pleaded with the Arnauts to abandon the war, and began to call out to them, saying: "O brave ones, sons of brave ones, abandon the fight, and seek refuge in the protection and compassion of Ibn Saud. We swear to you that you are safe, for Abdullah bin Saud has no treatment for valiant men and war heroes like yourselves except honor and appreciation." The Arnauts had previously pledged and sworn to fight to the death, and they had taken oaths from each other; therefore, they fought like lions for another twelve hours. But unfortunately, some of them could not bear the hunger, and most of their swords broke, so they all died as martyrs. We ask Allah Almighty to be pleased with all of them.

Based on this unexpected victory achieved by Abdullah bin Saud, he returned to Medina, arrogant and conceited. He replaced the people of Medina who were guarding the fortress with Wahhabi men. When he noticed Ahmad Tousoun Pasha mobilizing the Egyptian soldiers, he began to strengthen the fortress towers, barricades, and walls firmly to withstand full resistance. After that, he turned to the people of Medina, reproaching them, saying: "You fled from me halfway, hoping that Ahmad Tousoun Pasha would defeat me." He began to oppress the people of Medina to an indescribable degree. This was because the people who had joined his rebellious group unwillingly had fled one after another, and when he reached Al-Hamra village, he had no civilians with him.

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There is no other reason for Ahmad Tousoun Pasha's defeat than his youth. [He had no experience.]

While he was moving by land from Egypt, Tahir Effendi, the secretary of the Egyptian Governorate's Divan, departed by sea, accompanied by a military

force and large quantities of military equipment and supplies. Tahir Effendi captured Yanbu al-Bahr without a fight, then entered a battle until he captured Yanbu al-Barr. After this, he met Ahmad Tousoun Pasha.

The valiant attack launched by Tahir Effendi on Yanbu al-Barr was very violent and bloody, to the extent that the number of killed reached six hundred, and two thousand men were captured.

After the battle of Yanbu al-Barr, Ahmad Tousoun Pasha led his forces to the fortress of Al-Shuwayk 45, which was built by Ibn Jabara, one of the Wahhabi leaders, in the village of Al-Shuwayk, and attacked it. After seizing that fortress, he headed to the Jadidah pass, which is four hours away from Yanbu al-Barr in the direction of Medina. Because he was in his early youth, full of enthusiasm and recklessness, he did not consult any of the leaders of the accompanying Egyptian detachment, and dared to cross the Jadidah pass, neglecting to take the necessary military measures for the passage of troops through this pass.

That is, upon entering this pass, he ordered the infantry units to be led from behind the mountains located to the north and south of the pass, and ordered the construction of numerous barricades in the necessary places, and the seizure of the commanding points in the pass by any means. After ordering this, he advanced with the cavalry units to Al-Hamra village.

Although Ahmad Tousoun Pasha's measures were somewhat correct from a military operations perspective, Abdullah bin Saud confronted him in this pass from the direction of Medina. The Pasha managed to drive Abdullah bin Saud's forces before him, and because he began to pursue them, the Egyptian infantry forces, which had been previously sent from behind the mountains at the entrance of the pass, seized the Wahhabi barricades, which they had fortified on the southern mountain peaks, and managed to drive the wicked ones before them until the exit of the pass. The reconnaissance detachment that Ahmad Tousoun Pasha had sent to inspect the exit of the pass descended from the southern mountains. And because it cut off the path of the fleeing rabble remnants, it was forced to return. Thus, the Wahhabis were trapped between the two detachments, and they advanced towards the aforementioned Pasha in a state of great agitation and terror.

The two Egyptian detachments could have annihilated the wicked who were trapped between them, but the cavalry detachment accompanying Tousoun Pasha, due to its small number, could not withstand the bloody Wahhabi attacks. When the cavalry fled, the aforementioned Pasha remained with

nine cavalrymen, and finally managed to join the infantrymen in the northern mountains, and took them retreating to Yanbu al-Bahr. Upon research and investigation, it was found that the number of Wahhabis who participated in this battle, in addition to Ibn Saud's companions, reached fifty thousand men.

After this defeat suffered by Ahmad Tousoun Pasha, he sent to the Governor of Egypt, Muhammad Ali Pasha, from Yanbu al-Bahr, informing him of the matter and requesting sufficient military forces, equipment, and war supplies. All that he requested in terms of soldiers and war supplies was then secured and sent to him by sea. The Pasha gave command of the arriving military forces to four commanders: Hussein Bey, Zaim Oghli, Bonaparte 46, and Othman Kashif. He took a small detachment with him, and they advanced without encountering any obstacles or impediments, until they reached Wadi Badr, and pitched their tents there. Based on the opinion of the commanders of the four detachments that arrived after him, he wrote a letter and sent a copy of it to each of the Arab tribal sheikhs. This is the text of the letter: "His Excellency Sultan Mahmud Khan al-Ghazi has learned that the Wahhabis have seized Medina, and based on this, they have deprived the noble pilgrims of the honor of visiting the perfumed Prophet's Chamber. Therefore, he has issued his high command, tasking the Governor of Egypt, my father Muhammad Ali Pasha, with the mission of expelling the rebellious Wahhabi sect from the blessed lands of Hejaz, no matter what it costs.

45 Translator: Al-Suwayq

46 Translator: The correct name is Bonaparte. He is Ahmad Agha Khazinedar. Jawdat 5/2517, 2555.

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The said Pasha, for his part, has entrusted me with the mission of executing this strict Sultan's will, and we have been sent here with sufficient military forces. The Pasha has made a firm promise that if more forces are needed in the future, they will be prepared, equipped, and sent in successive stages. My father has pledged to send forces and war supplies sufficient to open the cut-off path of the Prophet's migration, and that their dispatch will continue uninterrupted. He has issued strict orders in this regard to the officials and to those concerned. I, for my part, will sacrifice my life and soul in this path until it is achieved. If you agree with me in this endeavor, and provide the assistance requested from you to the Sultan's Egyptian soldiers, I will give

you your full old revenues and allowances, and you will receive noble Sultanic rewards, and some prizes, gifts, and presents from the Caliph. There are among you those who believe that the Wahhabis will always achieve victory and triumph, because they saw my defeat against Ibn Saud in the battle of Al-Hamra village, and they are mistaken in that; because those who fled from the Egyptian detachment that was with me were strangers to their lands, and therefore they dispersed, each one going in a different direction, and they caused our defeat. Despite that, you should not doubt that our Sultan is unable to send military forces after the defeat of one detachment. For this mission has been entrusted to my father Muhammad Ali Pasha, who will do his utmost to expel the Wahhabis, no matter what it costs, from the blessed lands of Hejaz, and to punish them severely, and he will succeed in that with the help and care of Allah Almighty. And the monotheist masses in the Egyptian lands, and especially all Muslims in Turkestan, have prepared themselves against the Wahhabis, and the armies of Islam will advance to recapture the blessed Hejaz region from the Wahhabis decisively. There is no need for me to elaborate further. You must act rationally and with foresight. And you must inform me urgently and quickly of what you wish to say, and what your decision is. And if there is anyone among you who thinks of disobeying the Sultan's will, and not submitting to his high command, let it be known to you that I will use the sword and kill you all."

This general letter written by Ahmad Tousoun Pasha had a good impact among the Arab tribal men. Therefore, the sheikhs gathered and held a large council, in which they discussed the matter, and divided into two groups: one group decided to submit to the noble Ottoman state and show obedience to it, and they agreed to stand against Ibn Saud. The other group preferred to remain neutral, taking neither the side of the noble state nor the side of Saud, and to await the outcome of events. The leaders and sheikhs of each group wrote a special petition, explaining their group's point of view, and what it believed and harbored, and sent these petitions to Ahmad Tousoun Pasha, as a reply to his previous letter.

The Al-Ahamida tribes were the first group to pledge obedience and submission to the noble Ottoman state, and they agreed to confront Saud and sacrifice their lives for that. The Sheikh of the Al-Ahamida sheikhs was a man named Sheikh Jaza. He gathered the Al-Ahamida tribal sheikhs who followed his opinion, and accompanied them to Badr square, where he met Ahmad Tousoun Pasha. After they gave their pledges and assurances according to the customs, Ahmad Tousoun Pasha dressed each of the sheikhs in a red abaya [cloak] and a red Kashmiri shawl.

The military council convened and decided, based on Sheikh Jaza's proposal and approval of his opinion, to write a special letter containing influential advice to Hasan Qal'i Jawush, whom Saud bin Abdul Aziz had appointed as the leader of the Wahhabis residing in Medina, and who was considered by Saud to be among his loyal and trusted wicked leaders. This letter was sent to Hasan Qal'i Jawush through two people from Medina, who were with Ahmad Tousoun Pasha's detachment, namely Mahmoud Abdul Aal Effendi and Hussein Effendi.

47. The following is the text of the letter sent to Hasan Qal'i Jawush.

Copy of the Letter

Your Excellency Hasan Qal'i Effendi,

Let it be known to you that my esteemed father, Muhammad Ali Pasha, has been tasked by a high Sultanic decree to liberate the blessed lands of Hejaz from the oppressive grip of the Wahhabis, and to open the doors of Hajj and visitation to Muslim pilgrims. He has sent me here with vast military forces to execute the high Sultanic command, which is obligatory to obey. And he himself will come here soon at the head of countless equipped military forces. This matter has spread among the Arabs, and each of them has become convinced that Abdullah bin Saud will undoubtedly be defeated and crushed. Therefore, Arab tribes have flocked in droves, offering their obedience and submission to the state.

And because your honorable person is from the noble people of Medina, and also a man of intellect, shrewdness, and discernment, you were forced to work with the Wahhabis and unite with them. This measure of yours is characterized by utmost wisdom and foresight, and it serves the interest, and in any case, it is appreciated and approved.

Now, the eyes of our master, the Sultan of the World, and his good care and determination, are directed towards the respected lands of the Two Holy Mosques. He will under no circumstances abandon the recovery of the two good cities from the hands of the wicked, and he will take all necessary measures and procedures for this work. And there is no escape from expelling the cowardly Kharijite sect by overwhelming military force from the blessed lands of Hejaz, and completely evacuating them from it. Therefore, you must beware of opposing the high Sultanic will, and avoid neglecting the dire consequences that may result from it. We hope that you will propose sound opinions to us regarding facilitating the recovery of Medina, and that you will inform us of the correct reply and answer as soon as possible. We

hope by this that you will render great good to the helpless and powerless people, and I hope for that, and I await what your noble character, shrewdness, and discernment dictate to you.

A Bedouin man from Sheikh Jaza's group was appointed as a guide to accompany Mahmoud Abdul Aal Effendi and Hussein Effendi, who were mentioned earlier, and they were tasked with delivering this letter to Hasan Qal'i. They set out on their way towards Medina.

When they arrived in Medina, the gates of the fortress were closed, and the way in was blocked.

In the middle of the night, they entered through the course of Ain Az-Zarqa, emerged from the water in Al-Manakha square (on the inner side of the fortress), and completed their mission.

Hasan Qal'i Jawush read the letter sent by Ahmad Tousoun Pasha, then gave them the answer (which was what was required). He immediately that night summoned one or two influential men from each neighborhood of the city, and took solemn oaths and assurances from them to keep the matter secret and confidential. He began to explain, saying: "I have received this letter from Ahmad Tousoun Pasha, and executing what is in it is extremely difficult and problematic. But this, for you and for me, is a promise of an unexpected blessing. So let us work together hand in hand in this endeavor, and let us free ourselves from the hands of the enemies. And let us open the way for our children and women so that they can live freely." Then he read the letter to them in secret.

All those present rejoiced and were delighted by this news, and their eyes welled up with tears. They uttered this beautiful phrase: "He came, what a good coming!" They swore to keep the matter secret and concealed. Then they said to Hasan Qal'i Jawush: "We are unable to give an opinion on this difficult and delicate matter, but whatever your Excellency deems appropriate and takes as a measure, we will do our utmost to carry it out and execute it, and we will sacrifice even the last drop of our blood." When Hasan Qal'i heard this from them, he told them: "The measure I will take in this matter, I will specify the time and hour for Ahmad Tousoun Pasha, when the sounds of rifles will be heard from the roof of the house where I am now. Now, each of you must return, then invite your neighbors, and inform them of this matter secretly. At the moment they hear the sound of rifles from the roof of my house, they must arm themselves, and quickly attack the Wahhabis in the fortress towers, barricades, and observation posts, and kill

everyone they find among them, wherever they find them, and strive not to leave any Wahhabis, whether in the fortress or in the strongholds. This is the only duty entrusted to the people. If they act accordingly and adhere to it, we will achieve our goal and desire, and this calamity that has befallen us will disappear, God willing."

Hasan Qal'i wrote the following reply, a copy of which is included, to Ahmad Tousoun Pasha, and sent it with the two civilians mentioned earlier, who also returned via the Ain Az-Zarqa channel.

Copy of the Letter

Your Excellency, my master and Sultan,

Your blessed command has reached your servant. The people of Medina have long enjoyed the blessings of the noble Ottoman state, and various kinds of Sultanic kindness and care, which makes them feel ashamed. And because they are loyal to the state with their hearts, their departure from the glorious allegiance, and their falling captive and bewildered into the hands of the oppressive Kharijites, is a great catastrophe and calamity that has befallen them. We have requested help from the decision-makers many times and sent envoys from us to request assistance, but dealing with the rebellious Kharijite factions was impossible during the era of Sultan Selim Khan. Therefore, the siege on the people intensified, and the pressure on them increased, and they no longer had the ability or strength to endure, so we were forced to surrender to the Wahhabis. And because moving and acting according to the high command is a blessing for our souls and a great valuable grace, exerting efforts to expel the enemies from the vicinity of the Prophet's migration abode, and evacuating them from it, is an obligation and a personal duty for every citizen. There is no doubt that we will work more diligently than the soldiers with your highness. The Sultanic Egyptian soldiers must appear in the square of Bi'r Ali on such and such a day, at such and such an hour. And at the moment they hear the echo of rifle shots from Medina, they must attack the fortress gates at once, and enter without delay through the gates that will be opened. And at the moment I, your servant, see the Sultanic Egyptian soldiers appear before Bi'r Ali, I will begin firing rifles from the roof of my house. And the people who hear those rifle shots, according to the secret decision we have made, will also attack the Wahhabis. Some of them will kill the Wahhabis in the towers, barricades, and observation posts, and some of them will open the fortress gates and await the entry of the Sultanic Egyptian soldiers.

This measure has been discussed with those responsible for it, and it has been taught to the people and explained to them individually. But the most important thing is the soldiers' diligence in being at Bi'r Ali on the specified day and at the appointed hour. If the soldiers do not arrive on the said day, our secret plan will be revealed and announced, which is a blatant and unjust humiliation for the people, and this is what I fear, and with this I conclude my speech." End.

Ahmad Tousoun Pasha was delighted by Hasan Qal'i's correct reply and was extremely pleased. He issued an order to Othman Kashif, one of the commanders of the Egyptian detachments, along with seventy-three cavalrymen, and accompanied by four hundred Bedouin men from Sheikh Jaza's detachment. He warned them of the necessity of moving according to Hasan Qal'i Jawush's opinion.

He sent them to arrive before Bi'r Ali on the specified day. Othman Kashif is among the experienced men in the art of mobilization, deployment, and attack, and has great experience. He set out with the men he commanded, numbering 473 men. They reached Bi'r Ali, which is three hours away from Medina in the direction of Mecca, and arrived at an unfortified point. The Wahhabis in Medina learned of Othman Kashif's arrival at the front of Bi'r Ali. Immediately, they gathered the people and told them: "We will not take you with us this time, as you might flee from our side. But you must all arm yourselves with your weapons, and remain in your homes with utmost vigilance and complete insight. And assuming the impossible, that the Egyptian detachment defeats us, you must rush to our assistance and aid. And if you do not assist and aid us, your consequences will later be dire and harmful to you." The people replied with a conciliatory and accommodating answer, saying: "Our children, women, money, and belongings are all inside this fortress, and therefore we are obligated to exert effort to protect and preserve them well. But the important thing is for you to be careful yourselves. And based on this, if we are forced to leave the fortress to the Turks, we do not understand their language, nor do they understand ours, and they will plunder our money, kill our men, and capture our children and women. They are a people not of our kind."

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After hearing this reply, the Wahhabis left the fortress. Some of them flowed like a torrent towards Bi'r Ali, while others took over the protection of the

fortifications in Quba and Al-Awali. As for those who remained inside the fortress, they closed its gates and armed themselves.

The number of Wahhabis who headed towards Bi'r Ali was about four thousand infidel men, and they were under the command of Baday bin Mudayan's brother, Mas'ud bin Mudayan, who had no faith. Othman Kashif realized at first glance that he could not confront such a large enemy and fight them with four hundred and seventy-three men. He was disturbed and very confused. Finally, he remembered that all these soldiers were brave, and ready to sacrifice their lives and souls for the sake of religion and state. So he began to address them, encouraging and admonishing them, and offering them military advice, saying: "O comrades, our mothers gave birth to us for a day like this. The enemy is marching towards us today, full of arrogance and pride. The battle we will fight today is to liberate the city of the Messenger of God, our Prophet, peace be upon him, and recover it from the filthy hands of the Kharijites. Although our enemies truly outnumber us greatly, the proverb says (the traitor is afraid), so they are all cowardly and fearful, filled with terror.

Satan is the helper of these enemies, and we are aided by the blessings of the Beloved of the Most Merciful, peace be upon him, and our helper is the kindness and care of the Great Creator. If our war and fighting begin with utmost steadfastness and complete sincerity, then victory and triumph will undoubtedly be our allies, and we will crush and destroy the enemy of the clear religion. And the people of Medina shed tears at the Prophet's grave, peace be upon him, and they implore him, and seek his prophetic help for us to achieve victory and triumph. And whoever is martyred in this battle is a martyr, and in the high company of the Prophet, peace be upon him, which necessitates forgiveness, and he will attain the highest ranks in the afterlife. And the souls of the martyrs, and the inhabitants of the highest heaven, are watching and following us. Can we not receive strong and great aid from their spirituality and noble blessings?

Come on, comrades, show me your courage, for we rely on God, and we bravely draw our swords against this despicable enemy. Come on, magnify God with one voice, and attack, and here I am advancing before you, and attacking before you. And whoever loves God and loves the Messenger of the Lord of Dawn, let him follow me, advance forward."

With this, he urged and incited the Egyptian heroes to fight. The monotheist soldiers raised their voices in unison with cries of "Allahu Akbar," and charged the enemies, roaring like raging lions. The battle raged for five

continuous hours, and the blessed square of Bi'r Ali was stained red, as it is said in this poem: "This is the path of conquest and war, so look how the deserts and mountains are adorned and covered with crimson blood, instead of red anemone flowers."

The enemy forces could not withstand this fierce and bloody battle, and they all retreated. Because the fortress gates were closed, they rushed to the fortifications of Al-Awali and Qurban, and took refuge there, dispersing towards Quba village like young partridges [mountain wild chickens]. The Sultanic Egyptian forces pursued them for a long time, killing those they caught up with, then returned victorious to Bi'r Ali.

The leaders of the wicked feared the evident courage of the Sultanic Egyptian soldiers, and they feared that the agreement of the Al-Ahamida tribal men with the Ottoman forces would intensify the siege on Medina and tighten the noose on its fortress. Therefore, they summoned five or ten prominent figures from the people, such as Muhammad Fallah, Muhammad Tayyar, and Hasan Qal'i, and told them: "We will attack the Turks again in a single charge (and their number was fourteen thousand men). You will be with us in this attack, and if you make flimsy excuses to stay behind, we will first put you all to the sword, then we will march to attack Bi'r Ali. You do not hesitate to show signs of your obedience to us. But some of your actions still make us doubt and suspect your Islam. You must swear before us, each individually, solemn oaths, and give us the pledges we request from you in this regard." The people outwardly agreed to conclude this treaty as the Wahhabis requested and wished, and they made them trust them. Although the people of Medina agreed to the above-mentioned treaty with the Wahhabi leaders, this agreement was forced upon them, and it was an act of appeasement and flattery towards them. So they wrote two letters, one to Othman Kashif and the other to Sheikh Jaza, who had also arrived at Bi'r Ali. They sent the two letters with two men from among them. The two men took the path of Ain Az-Zarqa, and reached the headquarters of the Egyptian forces in Bi'r Ali. The two letters had the same content, but one was in Arabic and the other in Turkish.

This is a copy of the Turkish letter addressed to Othman Kashif:

After the official titles, we have decided among ourselves to open the gates of Medina fortress to the Sultanic Egyptian forces tomorrow... at such and such an hour. So that this time is not missed, move quickly now from Bi'r Ali, and approach the fortress walls. If you delay another day, the leaders of the Wahhabi rabble will learn of our secret decision, and there is no doubt that

they will order the people of Medina to be put to the sword, and commit a general massacre. This is because there were among us those who were loyal to the Wahhabis and worked for their benefit. Unfortunately, we did not know about them, and we invited them to our secret meetings. We ask you not to neglect this in the slightest, and reclaim the Prophet's migration abode, peace be upon him, from the hands of the Kharijites, and bring joy and happiness to the hearts of the children and families of the people of Medina."

This letter reached Othman Kashif at midnight. After reading it, he replied to the envoys, saying: "God willing, you will see us tomorrow at the fortress gate, at the time you specified. And you will be freed from captivity with the help of the Almighty God." Then he sent them back to Medina.

Without delay, he took the soldiers and Sheikh Jaza, and informed them that he would move to Medina. The two envoys entered the fortress through the Ain Az-Zarqa channel again, and brought good news to the people. Based on this, all the people of Medina armed themselves in their homes, and focused their eyes on the path of Bi'r Ali, and none of them closed an eye until morning.

When morning dawned, Othman Kashif's detachment fired artillery and rifle shots, which caused chaos and disorder among the wicked gangs. Their leaders were forced to flee, and they approached the gate of Medina fortress called Bab al-Anbariya.

The Sultan's Egyptian detachment advanced with all its might and power to the front of Bab al-Anbariya. When the time came to open the fortress gates, the promised sounds of rifle shots rang out from Hasan Qal'i Jawush's house. According to instructions, all the people drew their weapons, prevented the Wahhabis stationed in the fortress towers and barricades from retaliating against the Sultan's forces, and threatened them. But there was no brave man who dared to open Bab al-Anbariya, so the Sultan's soldiers took refuge against the fortress walls to protect themselves, and waited for a long time for the gate to open.

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If the Wahhabis gathered in Al-Awali and Quba had suddenly attacked fiercely at that moment, Othman Kashif's detachment would undoubtedly have been defeated, given the small number of its men. And there is also no

doubt that all the people of Medina would have been killed, without distinction between old and young, or between men and women.

Because the Sultanic Egyptian soldiers did not approach the fortress walls, and because the people of Medina did not open the gate, the Wahhabis continued to fire cannons, rifles, and stones from the towers and openings. But the brave men of Medina, who carried their lives in their hands, opened Bab al-Anbariya, disregarding the bombs and bullets that rained down on them. The Sultanic Egyptian forces entered the fortress. After Othman Kashif's detachment was entirely inside the fortress, he led them to Al-Manakha square, placing the cavalry and Bedouins from Sheikh Jaza's detachment under strong shelters and shields he had erected to protect them from the enemy's evil, and gathered them there. After that, he closed Bab al-Anbariya, which had been opened for him, and requested reinforcements from Ahmad Tousoun Pasha.

Ahmad Tousoun Pasha was extremely delighted when he heard that Othman Kashif's forces had entered the city walls, and his joy was indescribable. Therefore, he sent reinforcements to Othman Kashif's detachment, consisting of three thousand men, led by three commanders: Zaim Oghli, Hussein Bey, Sharara, and Bonaparte. These soldiers covered the distance in a very short time and reached Medina, pitching their tents outside the wall. The arrival of these forces was sudden and unexpected, like Al-Khidr [peace be upon him] 49, providing urgent relief and strength to the hearts of Othman Kashif's detachment and Sheikh Jaza's detachments, who had entered the city walls several days earlier and had run out of provisions and supplies. At the same time, these forces struck terror and panic into the Wahhabi rabble who had fortified themselves in the fortifications of Qurban, Al-Awali, and Quba, forcing them to abandon them and flee. As for the Wahhabis fortified in the inner fortress, when they saw that the brave Egyptian soldiers had seized the outskirts of the fortress, and learned of the flight of Abdullah bin Saud, along with Mas'ud, Baday bin Mudayan's brother, and other wicked leaders, who had taken with them the Wahhabis fortified in Al-Awali and Qurban, and fled, they realized that there was no way for them to receive aid or reinforcements. Despite this, they continued to fight out of stubbornness, and began to bombard the people and the Sultanic soldiers with cannons and rifles with all their might. Based on this, Ahmad Agha, one of the wise commanders known as Bonaparte, placed a large long-range cannon on the summit of Mount Sila', located south of Medina, and continued to bombard the fortress with it for a long time. When he realized that the method was not effective, he met with Hasan Qal'i Jawush, who advised him to dig mines

under the fortress and blow them up. After ordering the execution of this, he sent to the Wahhabis Awd al-Haydari 50, the fool, and informed them that if they abandoned their weapons, they would receive forgiveness and safety, and would be allowed to go wherever they wished. But this Awd al-Haydari was one of Saud bin Abdul Aziz's secret helpers, so he incited the Wahhabis and urged them to continue pouring projectiles on the Egyptian detachment and tightening the noose on them. He also informed them of the location of the mines, and asked them to be careful and vigilant in that direction. Ahmad Agha Bonaparte learned of the matter, and based on that, he decided to abandon the mines he had started digging, and began digging other mines, in a location under the strong fortified tower connected to Muhammad Pasha's bath, then he set fire to it and detonated it. The second mine digging was also among Hasan Qal'i Jawush's measures, and no one was informed of the location of this mine before it was completed, not even Ahmad Agha Bonaparte.

The mine blew up that fortress tower, turning it into rubble, and created a path that allowed ten fat [obese] men, closely packed together, to pass side by side. About a thousand men from the Sultanic Egyptian commando unit passed through this wide path and entered the fortress. But more than two thousand Wahhabis came out to confront them, exchanging fire and projectiles with their vanguard from between the buildings and walls, and confronting them. Of course, the commandos could not advance. But from behind them came a force of local commandos whom Hasan Qal'i had organized and sent, and they encouraged them and instilled enthusiasm in them. They attacked the Wahhabis with the Egyptian soldiers fiercely, until they entered Muhammad Pasha's garden. In this bloody and victorious campaign, only one martyr fell, and only one was wounded.

49 Translator: It is a Turkish idiom: they say: "He arrived or caught up like Al-Khidr, peace be upon him," and this is evidence of lightning speed.

50 Translator: The name might be Awdah or Awwad. And Allah knows best.

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The entry of the commandos into Muhammad Pasha's garden caused indescribable fear and panic in the hearts of the terrified Wahhabis. But at the end of the garden there is a very narrow and dark alley, and the Wahhabi rabble had fortified both sides of this alley with countless barricades, and erected a stronghold like a fort at the head of every corner, and placed

guards in these strongholds. Therefore, when the commandos advanced to Muhammad Pasha's garden, they found that the point they were at was truly a dangerous location. The expected dangers forced the commandos to stop for a long time inside the garden. Finally, a man from Medina, named Darwish Dashisha, who possessed the qualities of daring [like Ali ibn Abi Talib], surprised the first barricade in that dangerous alley, and attacked it without caring about any imagined dangers, and killed the enemy guards protecting that barricade. Terror struck the Wahhabis in the rest of the barricades from Darwish Dashisha's powerful and fearless attack, so they fled without confronting him. At that point, the commandos, who had stopped inside Muhammad Pasha's garden in astonishment and confusion, were emboldened and all launched a brave charge, attacking the Wahhabis, and began to cut them into pieces as a butcher does.

The battle intensified with the arrival of the Egyptian and Bedouin detachments as reinforcements, making it easier for them to kill the enemies to the extent that the Sultan's Egyptian soldiers' vision became blurred, and they were unable to distinguish between the people of Medina and the wicked Wahhabis, and they carried out killings among them. For this reason, the fighters from Medina were made to wear military turbans on their heads. At the time when the situation reached this degree of folly and idiocy, the Wahhabis continued their stubbornness and insistence on resistance, and did not ask for forgiveness and safety.

After a long period of fierce fighting, the Wahhabis saw that they had no chance of achieving victory over the monotheist soldiers, so they resorted to the fortress towers, fortified themselves there, and secluded themselves, abandoning retaliation and asking for forgiveness and safety. The bodies of the wicked covered every part of the inner Medina fortress, and naturally this sight instilled fear and terror in the hearts of women, families, and their children. Those Wahhabi men who survived the killing and clung to their request for forgiveness and safety were allowed to leave to a place several hours outside Medina, to protect them from the dominance and revenge of the people of Medina.

A decision was made among the commanders to entrust this mission also to Othman Kashif. Based on this decision, Othman Kashif, with a sufficient force of cavalry, took the Wahhabis who agreed to lay down their weapons in exchange for safety, and led them out of Medina.

The Wahhabis reached the valley of (Al-Arid), under the protection of Othman Kashif's detachment, and disarmed.

However, despite this, they tried to take revenge on Othman Kashif and gloat over him by killing him. But Othman Kashif realized their treacherous intention, so he and his accompanying cavalry attacked the Wahhabis and killed them until only seven men remained.

The number of Wahhabis whom the stubborn Saud had left as guardians of Medina was fourteen thousand men. They all perished, whether in the fighting that took place inside the fortress or in the successive clashes that occurred in different locations. The wicked Ahmad al-Hanbali and seven infidel men escaped and managed to flee to Diriyah.

This pig, Ahmad al-Hanbali, was a resident of Medina and spent a long time teaching jurisprudence in the noble Prophet's Mosque. Finally, he pledged allegiance to Saud bin Abdul Aziz, out of greed for prestige and position, and chose the path of rejection and atheism.

Although this faithless traitor managed to escape the killing that occurred in Wadi (Al-Arid) and reached Diriyah with difficulty and in a bad state, he met his end there, as we will explain shortly.

Based on this great victory, Ahmad Tousoun Pasha moved from Badr square, heading to Medina to visit the perfumed Prophet's Chamber and the pure noble Rawdah. He hastened to send the key of the blessed city to his father Muhammad Ali Pasha, who had himself arrived in Jeddah, with forces and military supplies carried by twenty-eight ships. Therefore, Muhammad Ali Pasha did not hesitate to send the key of Medina to Istanbul as soon as it reached him. He wrote a detailed letter to the Sultan explaining how the noble Prophet's migration abode was recovered from the hands of the Kharijites.

Recapturing the Holy Kaaba from the Hands of the Wretched Wicked

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When Muhammad Ali Pasha arrived in Jeddah, he learned of the expulsion of the rebellious factions from the pure city of the Messenger. Based on this happy news, he led a sufficient military force from Jeddah, under the command of Mustafa Bey, to recapture Mecca from them. He ordered that

the surplus forces of the Sultanic Egyptian detachment led by Ahmad Tousoun Pasha, located in the direction of Medina, upon whom be the best greetings, should proceed to (Umm al-Qura) Mecca. Ahmad Tousoun Pasha sent these soldiers from Medina, and on the way, they encountered the forces of Baday bin Mudayan and his brother Mas'ud, who had no faith. They engaged them in battle, defeated them, and scattered their ranks. These soldiers then met with the Sultanic forces sent from Jeddah and united in a single campaign against the Wahhabis in Mecca. Under this attack, the wicked forces were forced to retreat and flee. The Wahhabis of Mecca took refuge in the impregnable position of (Za'mim) and fortified themselves there. The Wahhabis' purpose in fortifying themselves in Za'mim, which is considered a naturally fortified position, was to cut off access to it, and secure themselves from the overwhelming attack of Muhammad Ali Pasha's crushing forces, and thus they could from time to time surprise and attack the Sultanic army, and engage it. During that time, forces from the Wahhabis, whose arrival was awaited from Diriyah, could join them, and then they would set out to Mecca to recapture it.

However, the commander of the Egyptian detachment coming from Jeddah, Mustafa Bey, due to his courage and daring, swore that he would not dismount from his animal until he had expelled the Wahhabis and evacuated them from the fortified position of (Za'mim). He set out with forty commando soldiers and attacked the point of (Za'mim), expelling the Wahhabis, who numbered seven thousand men, and were busy fortifying the roads, entrances, and exits. He dispersed the Wahhabis without a single martyr from his men, and seized this fortified place, which is considered a natural fortress, and took control of it.

Recapturing Taif from the Frightened Enemy

After controlling Mecca and seizing the position of (Za'mim), and fortifying the points and positions that needed fortifications and construction well, Muhammad Ali Pasha moved with his overwhelming forces, from the port of Jeddah, and headed to Mecca with all grandeur, prestige, and display. He immediately began preparing and equipping sufficient military forces to recapture Taif fortress and control it.

When the treacherous Uthman al-Mudhayaqi, who had previously been the governor of Taif on behalf of Sheikh Diriyah Saud bin Abdul Aziz, learned that Muhammad Ali Pasha had recaptured Umm al-Qura from the hands of the wicked, and that Baday bin Mudayan and his forces had been defeated and scattered, and also learned that countless large forces had been prepared

and equipped to recapture Taif fortress, he gathered his family, children, and wealth, left the fortress, and fled to the mountains. At that time, the people of Taif welcomed the Sultan's Egyptian forces sent by Muhammad Ali Pasha, led by Mustafa Bey, and surrendered the fortress to him. When Muhammad Ali Pasha was informed of what had happened, he rejoiced and showed his pleasure. Based on this, the aforementioned Pasha arrived at Taif fortress, summoned the people and met with them, and expressed his regret for the injustice, transgression, and humiliation they had suffered at the hands of the wicked, and comforted each of them with appropriate and touching words. He asked each of them to go about their work and homes in complete safety and security, and ordered them to offer sincere and continuous prayers for the Sultan of the world, the King of Kings, Sultan Ghazi Mahmud Adli Khan, and to moisten their tongues by asking God for his long life and continuous glory and power.

Despite all this, after several days, news arrived that the pig Uthman Al-Mudhayaqi had gathered a group of Arabs, who had no sense or religion, and had established his headquarters at the (Al-Sayl) location, and intended to attack Taif or Mecca. Overwhelming military forces were led to the (Al-Sayl) location, and a bloody battle and fierce engagement took place, astonishing and confusing people, which also ended with the defeat of the Wahhabis, and that strong rebellious group was crushed.

The battle of Al-Sayl was long and fierce, and the number of Wahhabi rabble killed was very large, to the extent that their bodies piled up in heaps. The people of Taif rejoiced greatly because they had taken revenge on the Wahhabis and avenged themselves.

Not a single Wahhabi remained alive on the battlefield, and the bodies of the enemies appeared as hills and piles in every part of the command headquarters in Al-Sayl. Therefore, it was believed that Uthman Al-Mudhayaqi had perished with them.

However, Uthman Al-Mudhayaqi realized the bloody end of the battle, and in this situation, no one from the wicked would survive. He saved himself from being killed, and fled naked without any covering, and took refuge in a cave he found on his way, and stayed there.

Muhammad Ali Pasha was receiving congratulations in Taif on his victory in this bloody and triumphant battle. After several days, Bedouins came to Taif to congratulate him, and among them was a man who had suffered injustice. He mentioned that he had found a misguided naked man living in the

aforementioned cave, and that he had asked him: "Who are you? And why are you sitting naked like this?" He replied: "I am the former governor of Taif, named Uthman Al-Mudhayaqi. I was defeated by Muhammad Ali Pasha's forces in the battle of Al-Sayl, and I managed to escape here and save myself. If you help me get out of the predicament and dangerous situation I am in, and provide me with some food and drink, and secure a camel for me, I will owe you my life, and I will act towards you in a manner befitting my status, and what I am capable of in terms of humanity. And know that today, even though I have fled and saved myself, I will secure for you, your children, and your entire family a luxurious life until the end of your days, and they will live in peace of mind, and I will elevate you to the ranks of the great men of Hejaz. In addition to my generous gifts, the ruler of Diriyah, Saud bin Abdul Aziz, will also be kind to you and care for you, and you will be among the first fortunate and lucky ones in this blessed land. If you can read the outcomes of events and know what the circumstances will lead to, you would have followed me and carried me with you. For I am worth to Saud what is equivalent to five or ten thousand Wahhabis. They speak of my ability and success in the leaders' gatherings, and if you can appreciate the consequences, do not hesitate for a single moment to save me, and do not miss this opportunity." And I said to him: "I understood... I understood, in truth, you are a noble man, son of a noble man, and your status and high standing are in everyone's heart, and the people of Hejaz are proud of you. And I have no knowledge of what happened in previous eras, but what I remember, since I became conscious and aware, is that no one in the blessed lands of Hejaz has achieved the fame you have. And there is no doubt that you are a man of your word. How lucky I am to have met you on my way. And I also know that if I can save you from this terrible predicament, I will gain honor, high status, and elevation among the Arabs, and I will gain favor and position with Saud bin Abdul Aziz. Beware... beware, go back a little into the cave, so that no one sees you, breathe as calmly as possible, do not cough, do not sneeze, and you must not make any movements outside the cave that attract attention, for it is possible that the Egyptian forces may find you and kill you. This is because I have not found a place free of Sultan's forces, throughout the distance I have traveled since I left the village I was in, until I reached this place. And the Turks I met on the way, after greeting me, said that they were looking for you. And I have certainly heard that Muhammad Ali Pasha will reward whoever kills you, or whoever captures you alive, and you know that Muhammad Ali Pasha is one of the Ottoman state's ministers who mean what they say, and keep their promises. Based on this, if you fall into the hands of one of the Turks, he will kill you

and carry your head to the aforementioned Pasha, or tie your hands and take you alive and hand you over to him, in order to receive the reward and gifts." With these words, Uthman Al-Mudhayaqi felt reassured and safe, and returned to the village.

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This Bedouin had been unjustly beaten, cursed, and insulted by the cursed Uthman al-Mudhayaqi when he was governor of Taif, during his oppressive rule. After this Bedouin convinced the foolish Uthman al-Mudhayaqi and deceived him as explained above, he said to himself: "And now I will take my revenge on you." He went to his village, gathered his brothers and cousins, and returned, carrying the cursed Uthman on the back of a camel. Then he tied his legs securely and headed with him to Taif.

51 In fact, Uthman al-Mudhayaqi

, pleaded and begged these Bedouins not to bring him to Taif.

Despite all the many promises he made to them, they did not heed his pleas, nor did they feel pity for him or be affected by his condition, nor were they deceived by his flimsy and false promises. He had no choice but to try to deceive them with crying and wailing, but they paid no attention to him and took him directly to Muhammad Ali Pasha, and handed him over, saying: "Here is the one called Uthman al-Mudhayaqi, the treacherous one who has no honor and no covenant. We captured him in such and such a cave, and brought him to our master." The aforementioned Pasha sent him shackled hand and foot to Istanbul, because this faithless traitor was one of the wicked ministers of Saud bin Abdul Aziz.

When the Sublime Porte was informed of the recapture of Mecca from the hands of the wicked, and the retreat of those who escaped the killing to Diriyah, the high Sultanic order was issued, stipulating the sending of Sharif Ghalib and three of his sons to Thessaloniki, and the sending of the cursed Tami, who had seized the lands of Yemen, to Istanbul after his capture.

As a result of the successive defeats suffered by the Wahhabis in various regions and locations, Saud bin Abdul Aziz was affected and fell ill in Diriyah. His illness intensified until his body deteriorated and decomposed, and his flesh began to fall off in pieces. In this state, he departed to a wretched fate. After his demise to his abode in hell, his son Abdullah, who had been governor of Medina, took over the rule. Therefore, the idea of seizing Medina

remained dominant in his impossible imagination. So he gathered countless numbers of Wahhabis, equipped and mobilized them, then moved with them from Diriyah. Ahmad Tousoun Pasha learned of the matter and decided to reciprocate. He took the Sultanic Egyptian forces present in Medina and went out with them to meet him. The two sides met in locations between Al-Hanakiyah and Al-Qassim, and engaged in fierce battles, but the Arab tribal sheikhs sought peace between them, and they agreed to it. Therefore, Ahmad Tousoun Pasha returned to Medina, and Abdullah bin Saud returned to Diriyah.

51 This is the cursed one whose head was struck at the Imperial Gate [in Istanbul].

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When Muhammad Ali Pasha learned of this truce and reconciliation, he quickly moved to Medina, and sent Ahmad Tousoun Pasha to Egypt. Finally, he appointed Abidin Bey as governor of Medina, and he himself also returned to Cairo, Egypt.

After some time, Abdullah bin Saud resumed his idea of seizing the two holy cities, so he prepared and equipped crowds of Wahhabis for that. This news reached the Sublime Porte through the people of the two holy cities, so the Sultanic order was issued by the Caliph to capture Abdullah bin Saud at any cost, and send him to Istanbul, or kill and execute him. Based on this order, Muhammad Ali Pasha prepared the necessary military forces and sent them under the command of his son Ibrahim Pasha to Medina. When the aforementioned Pasha visited the perfumed Prophet's Chamber, he found that the Prophet's Mosque was in dire need of thorough cleaning and purification, so he immediately ordered the noble Prophet's Sanctuary to be swept and washed thoroughly that very day. Indeed, the noble Mosque was swept the next day and washed as required. Ibrahim Pasha himself participated in this great service that necessitates forgiveness, and all military officers, notables, and Ashraf of the noble Migration Abode also participated, dressed in their finest clothes. Large pots were brought to Bab al-Salam and Bab al-Rahma, and water carriers distributed sugar syrup [sugar dissolved in water] to the participants in this important religious service.

The number of participants in this noble service exceeded two thousand people, including princes, leaders, and notables, all of whom held brooms in

their hands, sweeping proudly, and they raised the dust and dirt and wiped their faces and hands with utmost humility and submission on the ground of the noble Prophet's Sanctuary.

Ibrahim Pasha sometimes swept the areas assigned to him, and at other times he carried a waterskin filled with syrup on his shoulder, distributing it for the sake of God to both young and old who were engaged in cleaning the noble Prophet's Sanctuary. He distributed the syrup while reciting the following two verses [in Turkish]:

A Poetic Fragment

Kings are servants at your door, O Messenger of God, and your chamber is a haven for the world, O Messenger of God.

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I am your servant, will I attain your intercession? And all nations are fortunate under your shade, O Messenger of God.

From the moment Ibrahim Pasha left Egypt by land until his arrival in Medina, he distributed purses and gifts to the Arabs of the villages and regions he passed through to win them over. At times, he would show them his power and might, and bring them into his obedience, so they would submit to him. Therefore, no acts of rebellion or road blockage occurred among the Arabs of the lands located on the road between Cairo, Egypt, and the Prophet's migration abode. Likewise, not a single man among them thought of following Abdullah bin Saud.

When Ibrahim Pasha finished cleaning the noble Prophet's Sanctuary as it should be, he gathered the inhabitants of Dar al-Sakinah, honored each one individually, and treated them kindly. A few days later, he led his battalions to fight the Wahhabis in Diriyah. He seized all the fortresses and strongholds on his way until he reached Diriyah fortress, and he stationed a sufficient number of guards and protectors in those fortresses. Then he continued his march until he pitched his camp before the fortified Najdi Diriyah fortress, with full power, might, and prestige.

When Abdullah bin Saud saw the Sultan's forces, in full courage and readiness for battle, approaching Diriyah fortress, he moved to the famous fortified tower in the fortress, which is called Al-Qasr (i.e., Saud bin Abdul Aziz's palace), and took refuge in it. After fortifying its sides and its four

directions securely, signs of fear, confusion, and hesitation appeared on him, and he began to point to the Sultanic military camps, inciting the Wahhabis to shed Muslim blood, and babbling: "The polytheists have come... the polytheists have come." He was giving good news to the Wahhabis and making them happy, thinking that the Sultanic soldiers were nothing but a flock of sacrificial sheep. He told them: "By the right of my father Saud and my grandfather Abdul Aziz, I will kill one group of these soldiers, and I will defeat and scatter another group. And all the equipment, military supplies, items, and belongings they brought with them, I will seize and take possession of, then I will divide them among you." He tried his best to convince the Wahhabis that they would defeat the valiant Sultanic Egyptian forces in the first charge, and that they would scatter them into pieces. But he lost his mind when he saw that Diriyah fortress had been besieged and surrounded from all sides, and multiple fortifications had been erected at the commanding points around it, and large, long-range cannons had been set up; therefore, he abandoned the idea of attacking the Sultanic forces, and decided to content himself with returning fire and fighting from inside the fortress.

Although Abdullah bin Saud did not approve of this decision, the Wahhabis also were not thinking of attacking. This was because they had experienced the power of the Sultanic soldiers in war, and they knew that these forces had recaptured from their hands, besides Diriyah fortress, all the Hejazi fortresses and strongholds through fighting and war, and had killed countless wicked men in this endeavor. Even while Abdullah bin Saud was addressing them, encouraging and inciting them, he did not speak clearly, stammered, and was dumbfounded [words fell from his mouth]. He left the fortress empty and retreated to the ill-fated place called (Al-Qasr). They interpreted the idea of Diriyah fortress falling into the hands of the victorious Egyptian soldiers, and they said among themselves: "If Abdullah bin Saud orders us to attack, we will not obey him."

Ibrahim Pasha led the forces towards the fortress, and because he did not wish to sacrifice a single soldier for nothing, he besieged the fortress for a long period of five and a half months, tightening the noose on those inside and pressing them hard. With this wise measure, he managed to control the fortress from all sides, including the tower where Abdullah bin Saud himself had fortified himself. Finally, he captured the wicked Abdullah bin Saud alive, shackled his hands and feet, and sent him to Egypt. He collected all the precious items he found in that palace that his father Saud had plundered from the treasury of the perfumed Prophet's Chamber, and sent them to

Egypt, from where they would be sent to the Sublime Porte. After that, Ibrahim Pasha demolished the Najdi Diriyah fortress, which had been the Wahhabi House of Assembly, and leveled it to the ground, turning its towers and observation posts into havens for crows and owls.

When the news of Ibn Saud's capture spread among the Arabs, the Wahhabis, one by one, whether from inside Diriyah or outside it, came to the Pasha, asking for amnesty. They outwardly renewed their faith and doctrine by abandoning the false Wahhabi religion, and expressed regret and sorrow for their acts of atheism and humiliation of the two holy mosques.

The Governor of Baghdad, Dawud Pasha, contributed effectively to the capture of Diriyah, and to granting amnesty to the Wahhabis from the Arabs of Hejaz, and to their showing remorse for what they had done. This was because the aforementioned Pasha assisted the commander of the army in Hejaz, Ibrahim Pasha, by tasking one of the sheikhs of Banu Khalid, Sheikh Majid Al-Uray'ir and his brother Muhammad, with engaging and confronting the Wahhabis of Baghdad. Ibn Uray'ir gathered all the leaders of the Wahhabi clans and their tribal sheikhs, and convinced them to mention the name of the Caliph of Muslims on all the pulpits of the mosques of Al-Ahsa and its congregational mosques, and they proved their obedience and submission to the Governor of Baghdad. These sheikhs and leaders were used against the stubborn men of the Wahhabi tribes and clans. Based on this, Saud could not obtain aid or reinforcements from the Arabs of Baghdad, and his support came only from the Wahhabis in the Hejaz region. Although the Wahhabis of Hejaz showed their determination to support and aid Diriyah, Ibrahim Pasha at that time bombarded the fortress walls with cannons, creating cracks and breaches in them, which led to the collapse of its towers and observation posts. Then he opened the outer Diriyah fortress in a valiant attack, and captured him alive, after putting the sword of revenge to most of Ibn Saud's followers and soldiers.

After Abdullah bin Saud was captured, his son Khalid was also captured, and the wicked Rafidi scholar Ahmad al-Hanbali was informed.

Khalid bin Abdullah bin Saud was a four-year-old child, and Ibrahim Pasha took him by his side. As for the pig Ahmad al-Hanbali, the Pasha did not kill him out of respect for the knowledge he possessed, but he ordered all thirty-two of his teeth to be extracted at once, and he was tied to a mast [pole], like a Bedouin donkey, for three days and nights, humiliated and disgraced, and paraded among the soldiers of the Egyptian forces. After that, he was sent to Egypt via Medina.

When Ibn Saud arrived in Medina, cannons were fired for three days and nights in celebration of his capture. Celebrations and decorations were held in the town, in the markets, and among the shops and alleys. Everyone stopped buying and selling and rushed to spit in Abdullah bin Saud's face and eyes, until his mouth was full (?). Great celebrations were held in Egypt [Cairo] and Alexandria, and all the cities and villages of Egypt. These celebrations were distinguished by their extravagance and surpassed all celebrations held anywhere else.

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Aftermath

After the ignominious defeat suffered by the Wahhabi infidels, they dispersed in the lands that were under their rule, in Qatif, Bahrain, and the Sheikhdome of Muscat. They concealed their permissive and atheistic doctrine, settled there, and managed to establish control and empower themselves. A few of them went to India.

The Wahhabis who resided in Bahrain, Qatif, and other Najdi lands secretly and covertly spread their permissive doctrine, and maintained their wicked Wahhabi doctrine, after having modified, to some extent, their false religious beliefs. Over time, they multiplied and their numbers increased, reaching a point where they began to threaten and oppress people. But they failed to bring the inhabitants of those lands into their doctrine, as Saud and his wretched father Abdul Aziz, whose abode is hell, had done.

As for those who migrated to India, they did not openly display the doctrine they embraced and belonged to. They maintained Wahhabi beliefs among themselves, adhering to them with utmost secrecy. After five or ten years, they revealed the secret and showed their call, but they did not dare to spread their doctrine. Five or sixteen years ago, five or ten cursed fools from among them migrated with their families to Mecca, under the pretext of performing the Hajj. They decided to reside in the revered city and settle there eight or nine years ago. These fools performed their worship and obedience contrary to the rulings of the four schools of thought. Therefore, the people realized that they were not of the Sunni school, but their efforts and circumambulation were somewhat similar to the principles of the Shia school, so they were judged to be followers of the Shia school.

Seven or eight years ago, some Indian pilgrim jurists discovered that these fools were the cursed Wahhabis, and they informed Sharif Abdullah Pasha, may God have mercy on him, of the matter. Abdullah Pasha ordered them to be summoned and interrogated, and asked them about their doctrine, and why they chose to reside in Mecca and what their purpose was in staying there. The Wahhabis replied: "We are remnants of the Wahhabi doctrine, and in our doctrine, our Imam is Ja'far al-Sadiq. We decided to reside in Mecca for worship and obedience to the Lord of Glory. And the Indians support us and live with us, by analogy with the Sunnis among their countrymen." Here Sharif Abdullah Pasha asked them: "Since you are of Ja'far al-Sadiq's doctrine, this doctrine has no specific Imam in the Holy Sanctuary, and it has no special station at all. So, behind which Imam do you pray?" They replied: "According to our doctrine, it is not permissible to believe in the Imamate of anyone other than Imam Ja'far, and following other schools of thought and praying behind their Imams is forbidden. Therefore, we do not need an Imam or a station to pray in Mecca. We pray in any place individually." After they gave this ridiculous answer, the Sharif ordered these fools and their families to be immediately deported to Jeddah, and from there they were put on an Indian ship that took them to Bombay, where they were expelled and exiled." May God have mercy on Sharif Abdullah Pasha.

The boundless injustices committed by the Wahhabis in the holy land of Hejaz became a byword on the tongues of the people of the two holy cities, especially among their children. So much so that if someone wanted to describe a person's injustice and treachery, they would liken him to a Wahhabi, and they would say to frighten a naughty child: "The Wahhabi has come."

When the news of the exile of the Wahhabis, who were among the Indian residents in Mecca, and their deportation to India, spread, the people, young and old, rushed to gather at the place where they were stopped to see them. The children shouted in groups and crowds, saying: "The Wahhabi has come." They pushed the Wahhabis before them, and did not stop following them until the day they were expelled from Mecca, humiliating, degrading, and reviling them. The number of children who spat in their faces and uttered vulgar words at them was large and countless.

The Keys of the Two Holy Cities Arrived in Istanbul

Sultan Mahmud Adli Khan, the protector of God's lands and the guardian of God's servants, the Sultan of the era and time, rejoiced greatly at these

glorious conquests, which were the recapture of the two holy mosques from the hands of the enemies.

He issued his high command to hold special and solemn ceremonies to receive the keys of the two good cities, and for this to be an occasion to show respect and veneration for the honored Kaaba and the perfumed Prophet's Chamber. Based on the noble fatwa issued by the high Dar al-Ifta (House of Fatwa), it was decided to mention the high name of the Sultan, accompanied by the title of Al-Ghazi, and to read it from all pulpits and gatherings.

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One of the blessed keys arrived in Istanbul on the twenty-sixth day of Muharram in the year 1228 AH, and the other arrived on the first of Jumada al-Ula of the same year. The high Sultanic will issued in this regard stipulated the organization of a great celebration and solemn ceremonies to honor them.

This magnificent celebration was attended by the Sheikh al-Islam, the Qaim Maqam Pasha, the Grand Viziers, the Mawali [provincial judges], the men of the Sublime Porte, and all the Janissary officers.

These splendid ceremonies began from the gate of the noble mosque where the great companion Abu Ayyub al-Ansari, may God be pleased with him, is buried, and proceeded in order. Spectators from the public lined both sides of the road extending from this place to the Imperial Gate, and all the men of the noble Ottoman state marched in their official uniforms. Also, the Agha of Dar al-Sa'ada, Anbar Agha, set out from the high Sultanic palace, carrying in his hands, with all reverence and respect, two polished silver trays, prepared beforehand for this occasion, and they walked with all dignity and serenity. On one of the trays was placed the noble key of Mecca, and on the other, the noble key of Medina. One was carried by the aforementioned Anbar Agha, and the other by the State Katkhuda.

The procession and celebration moved forward, slowly repeating prayers and greetings upon the Prophet, peace be upon him. The palace guards, surrounding the holy relics from all four sides, also raised their voices in collective cries of "Allahu Akbar."

The liberation of the blessed lands of Hejaz from the hands of the Kharijites brought joy to the hearts of all members of the great Islamic community. The

guards raised their voices with cries of "Allahu Akbar" that made one's hair stand on end and sent shivers down one's spine, reaching the highest heaven. The people who came to witness the ceremonies and celebration felt great emotion and longing, and tears flowed from the men and women who lined both sides of the road at the sight of these magnificent ceremonies.

The procession for receiving the two keys moved slowly, from Edirne Kapusi street, passing through Divan Yolu, until it reached the Imperial Gate. When it arrived, Sultan Mahmud Khan, of praiseworthy qualities, hastened his steps in veneration, and came forward to receive the two noble keys on foot. He walked in front of the procession from Orta Kapu to the noble Prophet's Chamber. The two keys were delivered with all respect and reverence to that chamber, where the Mufti, the Qaim Maqam Pasha, Baba Pasha, who was a guest in Istanbul, the Grand Viziers, the noble Mawali [judges], and all the dignitaries of the state were present. The Sultan greeted them and treated each one kindly.

After that, the Sultan honored the Old Palace with utmost pride and joy. He bestowed fur cloaks upon each of Sheikh al-Islam Sayyid Abdullah Effendi Diri Zadeh, Qaim Maqam Rushdi Pasha, Baba Pasha, as well as the Tatar [messenger] who had brought the good news earlier, the Katkhuda of the Egyptian Gate, the translator of the Two Holy Mosques, and the head of the private chamber, granting each according to his rank. He also bestowed two robes upon Ismail Bey, the son of Muhammad Ali Pasha who had brought the keys of the Two Holy Mosques, and the bearer of the aforementioned Pasha's key, Latif Agha. He bestowed favors upon the esteemed Governor of Egypt, Muhammad Ali Pasha, and decided to reward him for his distinguished services, sending him with the Qahwajibashi [head coffee maker] Said Agha a sword, a caftan, and a beautifully worded Sultanic decree.

On the occasion of the great joy and boundless pride, celebrations were held in Istanbul for three consecutive days and nights, attended by officials of the Sublime Porte and the people, who were filled with joy and delight. Envoys and messengers were sent to Islamic lands to inform them of this news and convey the good tidings, which brought joy and happiness to the entire Islamic world.

Arrival of the Captured Wahhabis in Istanbul

All creation acknowledged the injustice of the Wahhabis, who are among the Kharijite sects, and people accepted their treachery. They had seized the Holy Kaaba for a long time, cut off the pilgrimage route to the Ancient House,

and inflicted harm and oppression upon the noble pilgrims. The Wahhabi leaders were captured after great effort and sent to Istanbul, which caused the Sultan joy and delight. He ordered that the Wahhabis who arrived should be paraded, and brought in iron shackles to the Sublime Porte.

Accordingly, Abdullah bin Saud bin Abdul Aziz and his wicked companions were brought to the Defterdar pier in a grand procession consisting of military officers and police officers. The necks of these wretched ones were bound with two iron chains, and their hands were shackled with strong fetters. They were dragged from both ends and brought from Divan Yolu street to the Sublime Porte. From there, they were taken to Bostancıbaşı prison, and then each was sent to hell, as we will explain shortly. This procession included Najib Effendi, the Katkhuda of the gate of the Governor of Egypt, Muhammad Ali Pasha, as well as the Tatar Agha [messenger] of the Egyptian administration who brought these captives to Istanbul, and this Agha's servants and companions, and the Jawushiyah of the Imperial Divan [Sultanic] who were sent by the Sublime Porte, and the Asesbaşı [head of night watchmen], and the So-bashi, and similar men. After the interrogation of the wicked was completed, the execution of their punishment was delayed until the Sultan's visit to the Old Palace. On the second day of Jumada al-Ula, in the year 1234 [AH], the Sultan honored the Old Palace in a grand procession. The arrogant Abdullah bin Saud was brought to appear before him, and stood on his feet for half an hour in humiliation and disgrace. The Sultan issued his order in a letter to the Grand Vizier Darwish Pasha, Sheikh al-Islam Mustafa Asim Makki Zadeh, and Captain of the Sea Hasan Pasha, to strike the neck of this faithless traitor, and execute his humiliated companions, each to be executed in a suitable place where all people could see them. He ordered Khalil Agha, the Bostancıbaşı, to carry out this matter according to the rules and principles.

The aforementioned Agha [Bostancıbaşı Khalil Agha] executed Abdullah bin Saud in the Saray Square [Palace], and Tami al-Qahtani was also executed in front of Alay Köşkü Palace [Parade Palace]. The person who was in charge of Ibn Saud's treasury [Khazinedar] was killed in Marjan Bazaar [Marjan Çarşısı], and Uthman al-Mudhayaqi 52 was executed in front of the Imperial Gate [Bab-ı Hümayun]. The rest of the wicked were also executed in various suitable places for people to witness them.

According to the saying, "The lineage of the Wahhabis was cut off by the sword of Sultan Mahmud Khan," the wicked lineage of Abdullah bin Saud, who had seized the holy lands of Hejaz for many years, was severed.

Addendum

The achievements of the Governor of Egypt, Muhammad Ali Pasha, under the guidance of the Sultan, and the success he achieved in the Wahhabi issue, delighted the Sultan and caused his joy. This led to an increase in the Sultan's and Sunni inclinations towards him, so he decided to honor him and bestow special favors upon him. He sent him a sword and a caftan with the second scribe of the palace [İkinci Mabeynci] Kani Bey. He also dressed each of the Katkhuda of the Egyptian Gate, Najib Effendi, and the Tatar Agha and his companions, and the captain of the ship that carried the wicked, in sable fur cloaks, in the presence of the Grand Vizier. He also dressed the servants of the Tatar Agha and his companions and the ship's crew in luxurious cloaks. In addition, he ordered a full annual share for the Tatar Agha, amounting to five purses [of money] with their profits, and distributed noble gifts to all the Agha's companions and servants, and the captain of the ship and his crew and workers, and bestowed favors upon all of them.

52 This fool is the pig who carried out the general massacre in Taif and slaughtered them.

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Continuation

The cutting off of the Hajj and visitation routes was not limited to the Qarmatians and the rebellious Kharijite groups. From time to time, baseless matters arise, which the wicked use as a pretext to raise the banner of rebellion and aggression, plunder pilgrim caravans, kill innocent souls, and wield the sword of injustice and humiliation against them. This has become a permanent custom among the Bedouin Arabs of Hejaz. For instance, Fulaita al-Khafaji revolted in 303 AH, and the Arabs of Mount Arjoun revolted in 1062 AH. The Bedouin Arabs on the road to the Ancient House revolted in the years 1085, 1112, 1113, 1115, and 1121 AH, suddenly attacking caravans and waging war against them. In these attacks, they killed countless innocent souls with the sword of treachery and injustice, exceeding the number of sand grains in the Hejaz desert. However, the consequence of this was that they were crushed by the sharp sword of Sharia, and annihilated by the decisive sword of the Sultanate, and they went to hell, a wretched abode. May Allah Almighty curse them.

We ask Allah the Almighty, Exalted be His Majesty above what they say, to protect and preserve the people of faith from the evils of the wicked, under the shadow of the Sultan of Sultans of the age, and the Khagan of Khagans of the world, the powerful and mighty Sultan, son of Sultan Abdul Hamid Khan II, and to support him with His divine aid and success in every matter and situation, Amen, for the sake of him who came as a mercy to the worlds.

Conclusion

This concise special history I have written on the subject of the Wahhabis may contain some shortcomings and errors related to the ramifications of events and occurrences. However, each source took a different approach and was written in a different way, and some of these occurrences I wrote after hearing them from the elders of Hejaz. Revising and correcting these occurrences requires a separate book. Given the difficulty of this, I am confident that readers will excuse me, and with this, I conclude my words. And success is from Allah.

Director of the Naval Preparatory School

Major / Ayyub Sabri

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Authored by Major General Ayyub Sabri Pasha

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7. Abu Tahir's seizure of Anbar and collection of tribute from it.
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2. Reason for naming them Qarmatians.
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53 Translator: The author attempts to link the Qarmatian movement with the call of the impious Muhammad ibn Abd al-Wahhab.

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3. His journey to the regions of Hejaz and Najd, spreading his ideas and gathering followers.
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14. Sharif Surur's march to Diriyah and his punishment of the corrupt.
15. The death of Sharif Surur.
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17. Saud bin Abdul Aziz's attack on the Al-Jafar caravan, and Sulaiman Pasha's defeat.
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19. Saud bin Abdul Aziz's plunder of the Egyptian Hajj caravan.
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22. Sharif Fuhaid saying: It is wrong to attack Diriyah unless overwhelming victory is certain.
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27. Sharif Ghalib's soldiers' oppression of the local people and harming them.

28. The Bedouins' revolt against Sharif Ghalib and their rebellion and seizure of Taif.

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6. The conclusion of peace on condition of Saud's entry into Mecca.
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3. Saud's invitation to the people of Yemen to Wahhabism.
4. The demolition of graves and shrines in Medina.

5. The Wahhabis' attempt to demolish Hamza's grave, may God be pleased with him, but they failed.
6. Saud gathering the people of Medina in Al-Manakha and addressing them.
7. Wahhabi propaganda during the Hajj season.
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10. Saud sends a letter to the Qadi of Mecca and Medina and to Sultan Selim.
11. The reproach and reprimand of the notables of the Medina delegation to Yusuf Agha.
12. The Wahhabis plundering the precious items in the perfumed Prophet's Chamber.
13. The Wahhabis backing down from demolishing the green Prophet's Dome after the people's plea.
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15. Muhammad Ali Pasha tasked with eliminating the Wahhabis and purifying Hejaz from them.
16. Reasons behind the delay in taking measures against the Wahhabis until that time.

Recapturing Medina from the Wahhabis

1. Ahmad Tousoun Pasha's forces defeat Saud in Al-Hamra.

2. Ahmad Tousoun Pasha sending letters to tribal sheikhs, warning them.
3. Ahmad Tousoun Pasha's letter to the commander of Medina, Hasan Qal'i.
4. Copy of the letter.
5. Hasan Qal'i gathering some of the people of Medina and taking some measures against the Wahhabis.
6. Hasan Qal'i's letter to Ahmad Tousoun Pasha.
7. Copy of the letter.
8. Sending a military detachment led by Othman al-Kashif to fight the Wahhabis in Medina.
9. The defeat of the Wahhabis in the Bi'r Ali area.
10. Othman al-Kashif entering Medina.
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1. Ahmad Tousoun Pasha's forces purify Mecca from the Wahhabis.
2. Crushing the Wahhabis who fled from Mecca and gathered in Al-Zaymah.

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1. The flight of the Wahhabis in Taif and their escape from it.
2. Muhammad Ali Pasha's arrival from Jeddah to Mecca.
3. The defeat of the Wahhabis gathered in the (Al-Sayl) area.
4. Uthman al-Mudhayaqi's escape in that confrontation and his taking refuge in a cave.
5. A Bedouin discovering Uthman al-Mudhayaqi's location and informing Muhammad Ali Pasha.
6. Sending the Wahhabi leaders to Istanbul.

7. The death of Saud bin Abdul Aziz in Diriyah and his son Abdullah taking his place.
8. Ahmad Tousoun Pasha's forces fighting the Wahhabis in Al-Hanakiyah and Al-Qassim.
9. Abdullah bin Saud gathering his forces, and Muhammad Ali Pasha being tasked again with eliminating the Wahhabis.
10. Ibrahim Pasha's arrival in Medina.
11. Ibrahim Pasha besieging Diriyah with his forces.
12. The end of the five-and-a-half-month siege with the capture of Diriyah, and the sending of Abdullah bin Saud to Istanbul.

Appendix

1. The dispersion of the Wahhabis after their defeat and their heading to Qatif, Bahrain, Muscat, and India.
2. The return of some Wahhabis who settled in India to Mecca, then their re-deportation to Bombay.

Arrival of the Key of the Two Holy Cities in the Caliphate Capital, Istanbul

1. The bringing of the key of the two holy mosques to Istanbul by order of Sultan Mahmud.

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Arrival of the Captured Wahhabis in Istanbul

1. Execution of Wahhabi leaders in Istanbul.

Addition

1. The Sultan's reward to Muhammad Ali Pasha and his men.

Conclusion

1. Some corrupt individuals who cut off the path of pilgrims.

We ask Allah the Almighty, glorified be He above what they say, to protect and preserve the people of faith from the evils of the wicked, under the shadow of the Sultan of Sultans of the age, and the Khagan of Khagans of the world, the powerful and mighty Sultan, son of Sultan Abdul Hamid Khan

II, and to support him with His divine aid and success in every matter and situation, Amen, for the sake of him who came as a mercy to the worlds.